MAY 15, 1969 — No. 904 — 24th YEAR OF PUBLICATION

Jan.
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17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

The Reality of Relevance in the Christian Faith*

by ROBERT N. THOMPSON, M.P.

In the reality of life in Canada, in the year of our Lord 1969, is Christianity relevant? It has become a popular game to criticize, yes, even condemn Christianity. The common platitude is that the Christian faith is no longer relevant. In this climate pseudo theologians develop the "God is dead" theology. So rampant is this Godless attitude with its growing humanism that many Christians in their weaker moments wonder if it might possibly be true.

Before proceeding further I must state my own conviction that "God is not dead"! Christ is relevant! His Gospel is as vital today as it ever was. Not only is it true, but in the turmoil and uncertainty of the day His message is imperative, simply because without it there is no hope.

To those who question the relevancy of the Christian Gospel I would say:

Is water relevant to thirst?
Light to darkness?
Hope to despair?
Life to death?
Resurrection to the grave?

Paul didn't have any doubt as to the relevancy of Christ when he said "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believes, the Jew first, and also to the Greek".

Richard C. Halverson, well-known pastor, author and missionary statesman, in his recent book "Relevance", in answer to the question, "Was Jesus relevant?", gave this answer:

"His contemporary world took little notice of him. He didn't make the headlines. He had somewhat of a reputation as an itinerant teacher and "miracle worker", but the sophisticated Romans and Greeks did not take him seriously. Although He attracted the attention of thousands during His brief public ministry, He was alone at the end. He had no advocate at the trial. No effort was made to stay his execution. Except for a pitiful band of disorganized, disillusioned disciples, Jesus exited as He had entered — unnoticed either by the civil authorities or the general public.

Was Jesus relevant? In the context of His own time, that is? Apparently His contemporaries did not think so.

They crucified Him!"

Change continually brings about new circumstances which tend to make today's customs, morals and standards appear irrelevant tomorrow. The reality of change and the basic make-up of the human character makes this inevitable. None of us, try as we may, are able to make relevant the reality of change apart from the absolutes of the faith. It is a challenge which we must face up to, particularly at a time when the speed and pressure of change bears in upon us as never before in the history of mankind.

How far and how quickly will change move our accepted standards of living morals? It is a question difficult to answer, yet which cannot be ignored. At no time in the history of mankind has the potential been so great. One need only to look briefly at the fantastic changes of the last quarter century brought about by splitting the atom, which moved us into the nuclear age. A second major cause of change, the potential of which we can but barely envision, is the feat of man to free himself of the gravity of earth and move into the space. How far will space age change go?

There are real dangers which arise out of these changes. The first great danger of such change is that individual man is becoming de-personalized. Unfortunately, instead of seeing man as an individual he is too often seen as groups of people, as groups of groups, or at the best, as group units. This is true in government, in industry, in our schools, in our churches. God, however, sees men as individuals. Men cannot be swept into the Kingdom of God as groups or crowds or chunks of humanity. God loves men, one by one. That is why the Shepherd of Jesus' parables, in Luke 15, left his 99 sheep to go out into the wilderness and the storm to find the lost sheep. When he found it he called his friends and his neighbours and rejoiced with them. That is what the woman did when, after searching diligently, she found her lost coin even though she still had 90% of what she owned. That is the lesson of the prodigal son who had taken his half of his father's estate and wasted it in riotous living. His father rejoiced when he came home, cold and hungry, and undeserving of his father's love. That is why Jesus said, again and again, that there is joy in Heaven over one sinner that repents.

There is a second danger, as real as the first, which comes out of the rapidity and pressure of modern change. It is that, as man becomes de-personalized, as his individual worth seems to diminish, as he becomes less and less able to change the direction or influence what goes on about him, he tends to withdraw himself from the world. He becomes disinterested in what goes on about him and this attitude, perhaps without him realizing it himself, becomes an arrogant disinterest — a subtle passiveness. As this takes place he fails to understand the extramural working of the Holy Spirit. In fact, to such the Church becomes irrelevant archaism, and his personal witness meaningless.

The third danger follows out of the second. It is that man now assumes he can rule himself. No longer does he see God sovereign in the affairs of men or nations. The personal influence of God in the affairs of men or governments is not only minimized, it is rejected. Perhaps not always in so many words but in effect it amounts to the same whether it is covered with a cloak of dubious respectibility or devious conformity to outward denial and rejection. It is little wonder that society rapidly becomes secularized and man himself becomes humanized. This is what has taken place in today's materialistic society as man attempts to build a world without God. It is not so just in Parliament and the legislatures but it is as true in the business world, as it is in government, in our schools and universities, even in the majority of our churches. It is true also in our courts — and too many of we Christians couldn't care less!

British Common Law, which is our heritage in Canada, was cradled, nurtured and developed in the Christian faith. Law does not function without some basis of moral standard. Because the lowering of such standards the administration of law in our society is breaking down. The greatest need in the realm of justice and social order is a return to the ethics and principles of Christianity. How many of we evangelicals understood this?

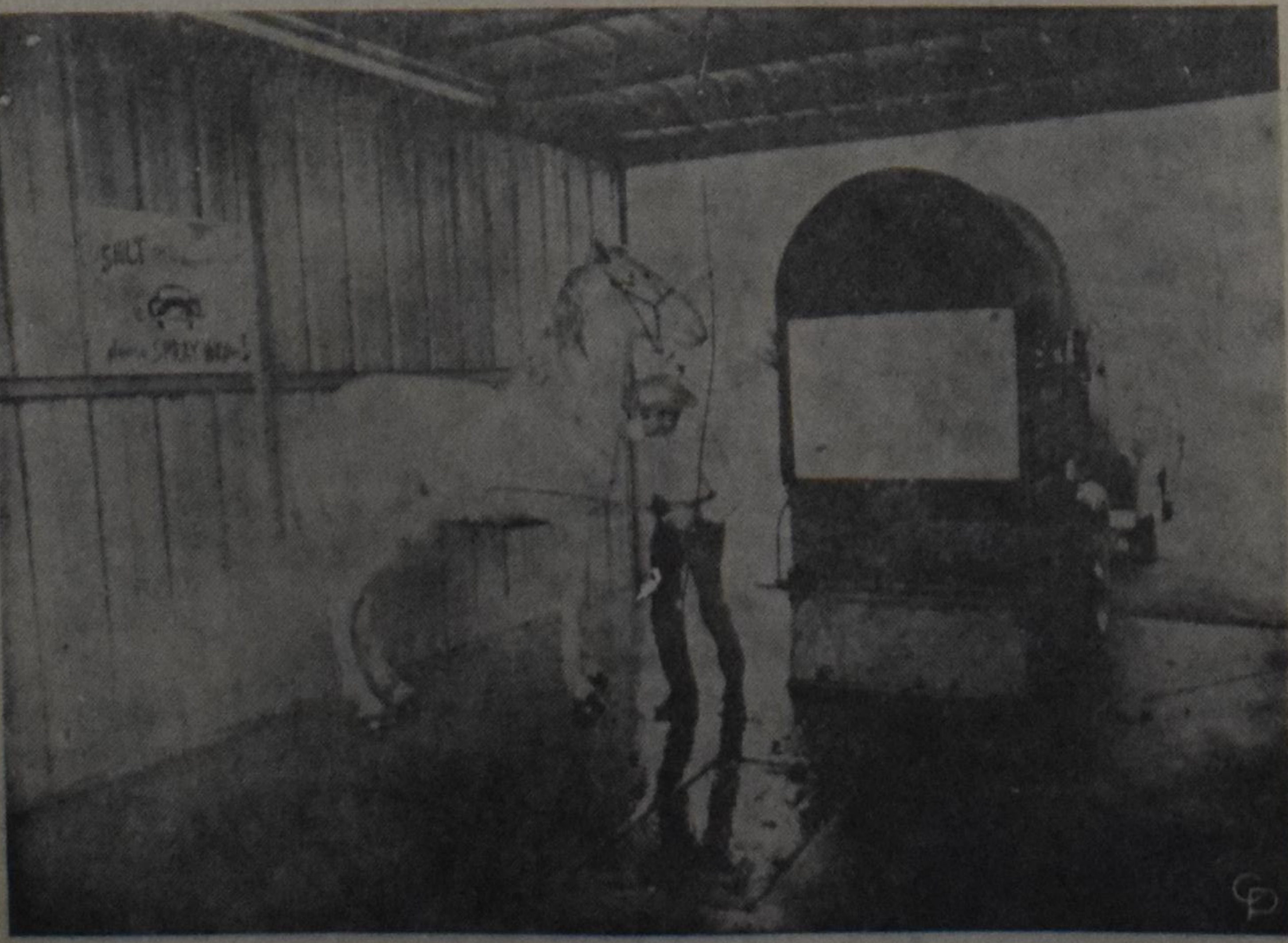
There is no doubt that the decline of moral standards relates directly to the decline in the relevancy of Christianity to daily living. Another result of such irrelevancy shows itself in the weakening of the human rights and liberties which belong to man because he is a creature formed in the image of God. Leave God out and humanism takes over to the detriment of the morals, the rights and the freedom on which this nation was founded, and on which it grew and prospered. This is the Secular City. Are we Christians content in its environs?

To an amazing degree our generation has moved into a situation where man has withdrawn from direct involvement into a Godless philosophy which has not only rejected but which ignores the reality of God or his influence in the affairs of men. Religion becomes, in this setting, a supporting structure, providing man with a system of images and symbols through which his own aspirations can find some measure of psychic completeness. In this environment man's dreams of power and achievement are often fulfilled, but man does not really find himself — rather he gradually realizes that he is homeless. As he finally sees through this "beautiful" framework he becomes dispossessed — a frail, fragmentary being alienated from God.

It might be illustrated by our being told we must walk a certain road. Our logical question would be "why?". Suppose the answer was to the effect that walking is a pleasant and useful exercise, good for our health. On this basis we might try it. However, if we were told that there was a priceless treasure at the end of the road there would immediately be

(Continued on page 6)

* *Closing Address to the Annual Conference of The Evangelical Fellowship of Canada, Knox Presbyterian Church, Toronto, Ontario.*



YOU CAN LEAD A HORSE TO WATER—In this case a car wash in Wichita, Kan., where Buddy White, a 2-year-old stallion, likes his regular weekly morning shower. Tex Perkins, a trick and show horse trainer, and Buddy prefer this car wash to others—no wax.

SAIGON - THE CITY WHERE YOU CANNOT SLEEP

RUSSELL SELF visits Christians who, in the midst of danger and suffering, think of winning Vietnam for their Lord.

•

The jet liner climbed steeply from the runway of the T. S. N. Saigon airport, in order to avoid sniping from the Viet Cong. It moved quickly in a north-easterly direction across the middle of Vietnam and headed over the China Sea to Hong Kong, from where I write this report.

At the invitation of the Vietnamese pastors who attended the Congress on Evangelism in Singapore I visited Saigon for six days, preaching four times and assisted in a full-day retreat with 80 pastors and laymen of the the churches in the Saigon area. In spite of a bloody war, economic problems from inflation, the hazards of hand grenades and rockets, the church in S. Vietnam is launching a nation-wide program of evangelism.

For a visitor in Saigon it is not easy to sleep. The bed shakes as huge B-52 bombers drop their deadly loads on nests of Viet Cong who spread terror and death in the villages surrounding Saigon. The constant drone of helicopters coming and going to various areas of action. The chatter of S. Vietnamese soldiers in pill boxes just outside your window, as they patrol 24 hours a day with loaded machine guns.

The resident of Saigon has lived with war since 1964 and takes inconvenience in his stride. He patiently accepts constant traffic jams as pedicabs, Hondas, buses and heavy military trucks and jeeps jostle on the overcrowded streets. No one gets mad in a traffic jam. No one expects the war to end soon. In a way, many would lose the economic advantages of war and its collarary, corruption.

It is the 70% rural dwellers that suffer the most. The murderous attacks of the Viet Cong, the destruction of crops, and the pressure for conscripted labour to assist the invadors of the north, have all left the rural folk destitute. Their only hope is massive aid which reaches them from western allies. Some have been uprooted from their homes at least four times till finally their only security is the relief camps scattered about the country.

The Christian Alliance guest house was within inches of being demolished by a rocket in the Tet offensive. It landed in the courtyard and sprayed three vehicles with shrapnell and killed a pedestrian on the street. The agreed-upon truce, during the Buddhist New Year in February, was abused by the Viet Cong when they infiltrated the city hoping for a takeover. They fired a second offensive in May but it also failed.

It is this experience that made President Thieu reluctant to bargain in Paris with the National Liberation Front. His people have seen too many of their relatives killed by rockets and grenades, much of it behind the facade of meaningless peace promises. Many of the Vietnamese feel that the United States is selling them short in pushing for a quick answer.

The morale of the Viet Cong is low and he has been badly mauled. But unwise concessions at this time would be paid for in blood at some future date.

One would think that the Evangelical Church of Vietnam (Protestant) with its 100,000 Christians would be concerned with survival and daily needs. Such is not the case. In the midst of war they are launching a nation-wide campaign of Evangelism. They are praying for peace — not for themselves — but in order to be able to again preach the Gospel in North Vietnam.

The pastor in Danang is opening a new church in the month of November. Before he finished this church he had already bought ground in another area with a view to further church planting. And all this without foreign subsidy. Their ministry is completely self-supporting and they are moving quickly to cover all the costs of their Bible School which has 80 students. They are conducting three-day conferences in each district to prepare the church for intensive evangelism.

After preaching three times on Sunday by translation, I met the 80 Saigon pastors and laymen for a full day, to discuss how literature and Scriptures could assist them in the evangelistic outreach. One pastor had his church wiped out by a bomb earlier this year. Most had seen fighting in the streets in and about their church.

I had three translators for the week-end. One was Mr. Chang, the Deputy Director of Education for S. Vietnam, a keen Christian layman who ministered in the Military Hospital on the Sunday evening. He witnessed 30 hands raised for salvation, when he made an evangelistic appeal. Another was a Vietnamese Army officer at staff headquarters. The third was the Bible Revisor for Vietnamese who has his B.D. from London University.

Here is a Church with dedicated leadership, both ministerial and lay. They have vision. Their goal is the entire nation of 16 million people and eventually the same number in North Vietnam.

From
"Light of Life" Magazine.

Rev. Russell Self, Bible Society consultant in India, has his home in Jhansi, U.P., India.

Beelden van en uit NEDERLAND

* *

Wat verandert en wat blijft

Koningin Juliana vierde haar zestigste verjaardag. Het Nederlandse volk toonde een grote belangstelling en vertolkte spontaan z'n vreugde. Tienduizenden mensen waren naar Soestdijk gestroomd om òf deel te nemen aan het défilé òf later de Koninklijke familie tijdens de rijtoer toe te juichen. Heel de Koninklijke familie, de drie kleinzoons inclusis, waren op het bordes van het Paleis aanwezig om te genieten van de hulde de Landsvrouwe toegebracht. Daarbij zorgde de tweejarige Willem Alexander voor de nodige afwisseling. Hij liep tussen al de benen door, kuste af en toe zijn neefje Maurits, stak soms zijn hand ook al op om te wuiven en stond bij de rijtoer rechtop in de auto, om maar niets van al die gezellige drukte te missen. Pieter van Vollenhoven, de man van prinses Margriet, was eveneens jarig, maar slechts een enkele van de vele deputaties, waaronder ook van de gastarbeiders in ons land, schudden hem de hand. Uit Canada was prinses Christine over, uit Frankrijk prinses Irene en haar echtgenoot. Sinds 1909 is in het Koninklijk gezin wel heel wat veranderd. De geschiedenis van de Oranjes in de vorige eeuw is niet in alle opzichten een rooskleurige. De verhouding van Willem II, de held van Waterloo, tegenover zijn vader Willem I, was niet al te best. Willem III had de grootste moeite in 1849, toen zijn vader vrij onverwacht stierf, het koningschap als constitutioneel vorst te aanvaarden. Hij was een autoritair man, die èn met zijn vrouw èn met zijn zonen in onmin leefde. Toen kroonprins Willem op 39-jarige leeftijd stierf en prins Alexander enkele jaren daarna, scheen het alsof het Oranjehuis zou uitsterven. De broer van de Koning, een wijs man, die zoveel mogelijk de vrede in de Koninklijke familie trachtte te herstellen, hertrouwde nog op oudere leeftijd om eventueel een troonopvolger te "verwekken", maar ook deze berekening faalde. Gezien de ziekelijke toestand van Alexander was de Koning in 1879 opnieuw getrouwd en wel met de jeugdige Emma van Waldeck Pyrmont. Uit dit huwelijk werd op 31 augustus 1880 Wilhelmina geboren, die op 18-jarige leeftijd, na een 8-jarig regentschap van Koningin Emma, de troon besteeg. Maar ook zij kreeg maar één kind, onze huidige Koningin, op 30 april 1909 geboren. Bij de begrafenis van Willem III, in de koude februarimaand van het barre winterjaar 1890, was onder de vele vorsten, die de lijkbaar volgden, geen Oranje meer. De enige Nassau in de stoet was de bejaarde Adolf, die Willem de derde als groot-hertog van Luxemburg opvolgde. Koningin Emma was zeer bemind in Nederland. Een tijdgenote van Juliana, die met haar school liep, vertelde van het verblijf tijdens Kerstmis bij de toenmalige Koningin-moeder en zei: "Emma was een allerliefste vrouw, een uitzonderlijk lieve persoonlijkheid." Volgens haar lijkt Juliana in vele opzichten op haar vader, prins Hendrik.

De gedachten van het "lege" paleis van toen dringen zich wel eens op als men op het bordes van Soestdijk, feitelijk niet meer dan een groot buitengoed, zo echt gewoon nu een uitgebreide vorstelijke familie ziet staan, vader Bernhard, moeder Juliana, vier dochters, drie schoonzoons en drie gezonde kleinzoons. En . . . de ooievaar heeft tegen oktober zijn komst op Drakenstijn alweer aangekondigd.

Een zotte linkse Roomse journalist mag dan een boekje uitgeven onder de titel "God, Nederland en De Franjes", deze persiflage doet de aloude band "God, Nederland en Oranje", mits juist verstaan, niet te niet. Wie het niet gelooft, moet maar eens op 30 april een kijkje komen nemen. Het volk reageert dikwijls zoveel spontaner en intuitief zuiverder dan de wijsneuzen en progressieven, volgens wie dat alles in onze "geweldige" tijd niet meer functioneert. De hoogmoed druipt er bij deze verklaringen bij stromen af.

* * *

Houdt op met elkaar de schuld te geven — zegt prof. dr. Jelle Zijlstra als president van de Nederlandse Bank in zijn verschenen jaarverslag. De zinloze inflatiespiraal moet doorbroken worden — zo zegt hij. Daarvoor is overleg nodig tussen Overheid en bedrijfsleven. Als er geen verrassingen zich voordoen zal het prijspeil van de gezinsconsumptie dit jaar met 7 procent stijgen. Het vorig jaar bedroeg dit 3.7 procent. Sinds 1963 is de prijsindex met ongeveer 30 procent gestegen. Een zesde deel hiervan is het gevolg geweest van de verhoging van de indirecte belastingen. Deze zullen dit jaar ongeveer een kwart van de totale prijsstijging veroorzaken.

Jelle Zijlstra zegt de dingen altijd heel duidelijk. Hier een klein citaat:

"Afgezien van de loonstijging die de gevaarlijke prijsstijging en dus de geldontwaarding vergezelt en die vroeger of later de internationale concurrentiepositie en daarmede de groei van de werkgelegenheid moet ondermijnen, leidt de voortdurende en omvangrijke prijsstijging tot een ondergraving van een ordelijk economisch en financieel bestel. Er komt tenslotte een moment, waarop het tot de spaarders en beleggers doordringt, dat de z.g. risico-mijdende beleggingen een groot risico dreigen op te leveren, namelijk dat van permanent geldbederf. Wanneer dit in voldoende mate wordt beseft, kan met name ten aanzien van de obligatiemarkt en andere markten van leenkapitaal een neiging tot inkrimping van het aanbod ontstaan."

Er is geen woord Frans bij. De rente voor obligatieleningen is reeds tot 8% gestegen. Het geldbederf betekent, dat leningen tegen 5% aan kerken en liefdadige instellingen enkele jaren geleden verstrekt, thans een vijfde van hun nominale waarde hebben verloren. Bij verdere inflatie gaat dit proces nog verder en wordt de kapitaal verstrekker voor zijn hulp gestraft.

Of deze duidelijk analyse helpt? De Regering heeft reeds het bovenbedoelde overleg aangekondigd, maar oppositie-leider Den Uyl houdt niet van deze strakke redenering. Immers het gaat hier ook om de loonstijgingen van arbeiders, die in de periode 1963—1969 ver boven de 30 procent uitgingen. En arbeiders (althans loontrekkenden) vormen het gros van de kiezers.

* * *

De ministers van de drie Benelux-landen hebben vergaderd. Er zit geen schot meer in. Nog steeds is het economisch beleid niet geharmoniseerd, blijven de grenzen nog obstakels voor het goederenverkeer, concurreren de landen op het scherpst om buitenlandse industrieën aan te trekken, wordt boter uit Nederland naar België gesmokkeld en sigaretten uit België naar Nederland.

Het heet nu, dat in 1970 de controle van het goederenvervoer zal vervallen en op een gemakkelijker wijze in het binnenland zal plaats vinden. Maar de idee was, dat dit vervoer tussen Nederland, België en Luxemburg vrij zou zijn, samenwerking op het terrein van handel en industrie in stee van concurrentie, gestreefd moest worden naar economische integratie en culturele uitwisseling. Van dat alles is nog niet veel terecht gekomen. De welvaartsexplosie heeft de noodzaak ervan verzwakt en het Waalse deel van de Belgische bevolking is op toenadering tot Nederland niet bijzonder gesteld. Vergeleken echter bij 50 jaar terug is er een grote verbetering in de onderlinge verhouding gekomen. Wij zijn in elk geval goede buren en we plagen elkaar niet meer.

* * *

Kom eens kijken, zeiden we al eerder.

De Deltawerken vorderen gestadig, de Lauwerszee kan weldra worden afgsloten en de IJsselmeerpolders bieden een prachtig landschap. Nieuwe industrieën verrijzen bij de dag, de steden worden agglomeraties, de bevolkingsdichtheid nadert in sommige gebieden duizend inwoners per vierkante kilometer.

In het nieuws: studenten-verzet, bezetting van gebouwen, relletjes in Amsterdam, prijsstijgingen, looneisen, politieke krakelen, modesnufjes, theologische discussies — dingen die werkelijk de mensen bezig houden of die men elkaar napraat. Intussen gaan de grote werken door, bijna geruisloos, elke dag en elk uur.

Men moet met een lantaarn zoeken naar een plekje, dat in 50 jaar gelijk gebleven is. Misschien in Gaasterland, de Peel of op de Veluwe.

Men kan een traan plengen over het verdwijnen van het oude, het bekende, het intieme. Doch er komt veel voor in de plaats. Vruchten van de moderne ontwikkeling, werkgelegenheid, welvaart, recreatie en levensontplooiing. Dit is wat prof. Herman Bavinck samenvatte onder cultuur. Treffend is misschien, dat werkelijke creatieve kunst in onze tijd op een laag pitje staat. Treffend ook is de verwarring op geestelijk terrein.

Maar het is niet alleen donkerheid en nacht. Door dit alles heen breekt de hoop, als de wonderlijke zekerheid van het ongeziene. De eenvoudige Christen kan ook vandaag nog zijn psalm met blijdschap zingen.

Cn.

Aankondiging van een nieuwe genezende stof:

Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

TUESDAY, MAY 27th - 8 P.M.

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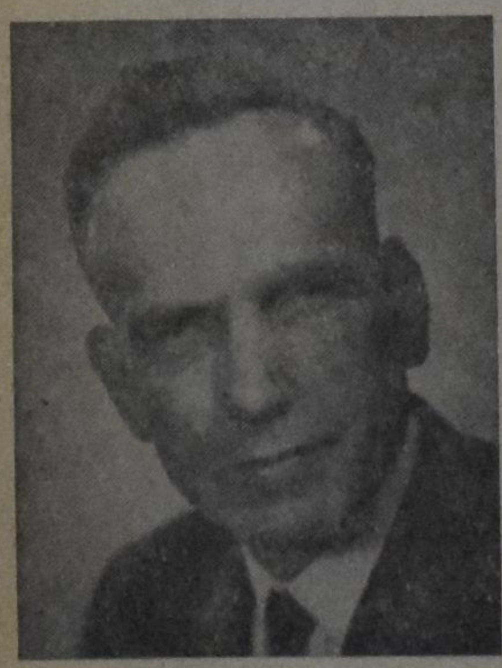
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



De auteur, die algemeen secretaris is van de Reformed Ecumenical Synod, is enige tijd in Zuid Afrika geweest, gedurende welke tijd hij speciale studie van de apartheidspolitiek heeft gemaakt. Hij heeft niet alleen het leven in Zuid Afrika in ogenschouw genomen, maar hij heeft met vele mensen gesproken, blanken zowel als zwarten. In dit boek geeft hij een verslag van zijn waarnemingen, en tevens presenteert hij een onbevooroordeelde indruk. Een ieder, die zich orienteren wil of die een juist inzicht in de Zuidafrikaanse situatie wil hebben kan niet zonder dit boek.

Het is geschreven in gemakkelijk te volgen Engels. Het omslagontwerp is van de tekenaar Wm. Hart.

PRIJS PER EXEMPLAAR $2.40 (bij vooruitbetaling)

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Church Announcements

CHR. REF. CHURCH

Called:

to Whitby, Ont., Rev. C. D. Tuyl of Wallaceburg, Ont.

by Richmond, B.C., Rev. J. Zantingh of Woodstock, Ont.

by Montreal, Que., Rev. Donald Wisse of Lake Worth, Fla.

by Terrace, B.C., Rev. J. Van Dyk of Barrie, Ont.

to Medicine Hat, Alta., Rev. P. Breedveld of Bloomfield, Ont.

to Winnipeg, Kildonan, Man., Rev. N. Roorda of Pipestone, Minn.

Declined:

for Winnipeg, Kildonan, Man., Rev. A. C. Leegwater of Lacombe I, Alta.

ATTENTION MINISTERS OF THE CHR. REF CHURCH

Planning to travel for your vacation? East or West; at the centre of your map is magnificent Manitoba.

Due to a vacancy and vacations pulpit supply will be appreciated during June, July and August.

Please contact R. Themmen, Box 23, Group 502, R.R. 5, Winnipeg. Phone (204) 222-4167.

Recently organized second Abbotsford Chr. Ref. Church would like

MINISTERS

vacationing in the Fraser Valley to conduct Sunday services. The last two Sundays of June and all Sundays in July and August. Please contact: Neil Brouwer, 904 McCallum Rd., R.R. 5, Abbotsford, B.C. Phone (604) 859-4773.

Join the

Walkathon

of the Chr. Ref. Church of

Collingwood, Ont.

Our theme is "Walk for Seats". Route is Collingwood to Wasaga Beach, 15 miles. Date: Saturday, May 24, '69., 9 a.m.

Ask for entry forms from Mr. W. Clark, 169 Patterson Street, Collingwood, Ont.

Als niets U hielp,

zijn wij er nog! In de 43 jaren van ons bestaan vonden duizenden wanhopigen door onze onschad. geneeskruiden volkomen genezing. Giftige middelen kunnen Uw lichaam veel kwaad doen en verdoving is geen genezing! Onze kruiden doen wonderen. Alle inlichtingen gratis. Desgewenst blanco verpakking. Meldt Uw ziekte en klachten aan ons.

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DATA CENTRE

May 16	A.A.C.S. Rally in conjunction with the Annual Meeting, Calgary, Alta. Speaker Rev. B. J. Haan, Pres. Dordt College.
May 17	A.A.C.S. Annual Meeting (Membership), Calgary, Alta.
May 24	Walkathon organized by the Chr. Ref. Church of Collingwood. 15 miles. Start 9 a.m.
May 28	20th Anniversary of the First Christian Reformed Church of Woodstock, Ont. Program at 8.00 P.M.
May 28	Hamilton. Hollandse Dag voor ouderen in de Mount Hamilton Chr. Ref. Church. Spreker Ds. G. J. Hoytema. Gevarieerd programma van 10 uur v.m. tot pl.m. 4 uur n.m.
July 1 - August 8	The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
August 1-4	Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
July 2 -Aug. 8	Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.
August 22-25	Study Conference, Calgary, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 29-Sep. 1	Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.
September 4-6	Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Same topics as Bolton Conference.

BOOK NOOK

COMMUNISM VERSUS CREATION, Fr. Lee	$4.29
Communism and the Reality of Moral Law, James Bales	$4.10
The Sovereignty of Grace (appraisal of Berkouwer's view of Dordt), C. Van Til	$1.65
Waar blijven we? Prof. Dr. J. Lever	$2.45
Verschuivingen in het Geref. Leven, Prof. H. v. Riessen	$ .95
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CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 and 547-1489

Editorial Council: Revs. J. Geuzenbroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Mrs. I. Parlevliet, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Calvinist-Contact is published every week.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.00	U.S. $11.50
Other countries	Can. $6.50	Can. $12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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DE BIJBEL ZEGT . . .

Het maandblad "Reader's Digest" kan moeilijk als een christelijk tijdschrift worden aangemerkt. En het feit, dat er in het nummer van mei 1969 een artikel opgenomen is van de evangelist Dr. Billy Graham maakt het ook nog niet christelijk.

Niettemin staat het artikel er in en niettemin komt het blad alleen in Canada in meer dan een millioen huizen. Waarschijnlijk zal ook de Amerikaanse editie het artikel bevatten en hoeveel Amerikaanse mensen het daardoor zullen lezen is moeilijk te schatten, doch het aantal zal stellig in de millioenen lopen.

Nu kan men met Dr. Graham op verschillende punten van inzicht verschillen. Een calvinist naar nederlandse snit is hij zeker niet. Maar wat men hem ook maar verwijten mag, het kan niet worden gezegd, dat Dr. Graham de moderne theologie aanhangt.

Hij brengt in het betreffende artikel in herinnering, hoe de bemanning van de Apollo VIII op de avond voor Kerst 1968 tijdens de maanvlucht, mijlen ver van de aarde verwijderd, het oude scheppingsverhaal uit Genesis 1 heeft voorgelezen. Velen hebben daaraan zeer grote waarde gehecht. Dat was voor hen het hoogtepunt van de vlucht. Er zijn echter ook anderen geweest, die zich hieraan hebben bezeerd. Met het oog op de laatsten zegt Dr. Graham:

> *"Vandaag schijnt zulk een cynisme zeldzaam misplaatst. Denk het u maar in: de bijbel was niet in de eerste plaats geschreven als geschiedenisboek — toch hebben recente ontdekkingen zoals de vondst van de Dode Zee rollen, de opgravingen in Israel, Jordanië, Egypte en Irak de onfeilbare juistheld van de bijbel aangetoond. Na 45 jaar van wetenschappelijk onderzoek verklaarde Robert Dick Wilson, voorheen professor in de Semitische filologie aan de Princeton University, "Ik ben nu tot de conclusie gekomen, dat niemand genoeg weet om de waarheid van het Oude Testament aan te vallen. Indien er voldoende documentair bewijs voorhanden is om een onderzoek te rechtvaardigen, dan zijn de verklaringen van de bijbel in de originele tekst in staat gebleken de test te doorstaan."*

Dr. Graham gaat in het verdere van zijn artikel nog nader in op andere bijzonderheden van de bijbel, doch deze laten wij nu verder onbesproken.

Wij wilden juist dit gedeelte naar voren brengen, om te doen zien dat Dr. Graham blijkbaar geen moeite heeft met de betrouwbaarheid van de Heilige Schrift. Hij begon zijn "crusades" in 1949 en heeft sindsdien aan meer dan 40 millioen mensen in Noord en Zuid Amerika, Europa, Afrika, Australië en het verre Oosten het evangelie gepredikt. Bovendien heeft zijn maandblad "Decision" een oplaag van vier millioen, terwijl hij iedere week over 900 radio stations zijn boodschap doorgeeft. Dat deze theoloog met zijn bijna stereotype "De Bijbel zegt . . ." zich op de betrouwbaarheid van zijn bijbel blijft baseren, stemt tot dankbaarheid.

D.F.

★ ★ ★

TER VERDUIDELIJKING

In ons nummer van 21 maart j.l. schreven wij een editorial onder het hoofd "God, en onze problemen". Daarin hebben wij de tegenwoordige tendens trachten aan te wijzen, dat de kerk zich toch het lot van de mensen en van de wereld zal aantrekken. Zonder daar iets kwaads van te zeggen, meenden wij dat wij in onze godsdienst de eerste aandacht aan God moet geven. Hij heeft zich als een jaloers God geopenbaard. Wij schreven onder andere: "Hij wil niemand naast Zich. Hij wil dus ook niet het lot van de medemens naast Zich en ook geen sociale misstand."

In hetzelfde nummer publiceerden wij een vraaggesprek, dat wij hadden met Dr. Mulder over diens werk in Korea.

Nu heeft een predikant hierop vlam gevat. Hij verwijt ons, dat wij "eliminate the need of the church to be the arm of God." Deze predikant schrijft verder:

> *"Just think if God had waited until all men had placed him in the right perspective before sending His Son to die for the world. We'd still be in a pickle. But God demonstrated His love for all the world to see, and that drew men to Him. Now we have the opportunity to do the same. Please do not limit the mission opportunities that our churches have available to them by such theologizing."*

Je vraagt je wel even af, wat je van zulk een brief moet zeggen. Hebben wij zo onduidelijk geschreven of staan wij in ons denken zo ver van elkaar?

Wij hebben deze brief een paar dagen in onze gedachten laten inzinken alvorens er iets van te zeggen. Want wij geloven niet dat het onduidelijkheid is geweest, maar wel, dat wij in ons denken omtrent God verder van elkaar verwijderd zijn, dan wij zouden willen.

Wij laten nu de uitdrukking "theologizing" maar voor wat zij is, maar wij willen er toch wel op wijzen, dat wij nimmer hebben beweerd, dat de kerk maar moet stoppen met het betonen van de barmhartigheid van de Heiland totdat "men" God in de juiste perspectief heeft geplaatst. Dat zou het einde betekenen van alle evangelisatie en diaconaal werk. Natuurlijk kan dit de bedoeling niet zijn.

Maar wij gaan in de verkeerde richting als wij in de evangelisatie of in het diaconaal werk een "social gospel" prediken, waarin de nadruk meer valt op de medemens dan op God. Deze wereld is ZIJN wereld en mijn leven is ZIJN eigendom, waarin Hij weer vooraan en centraal moet worden (evangelisatie). En als ik de barmhartigheid van de Heiland aan mijn medemens bewijs, dan doe ik dat om Zijnentwil (diaconie). Ik heb mijn naaste niet lief omdat die man me daartoe aanleiding geeft of omdat de man in benarde omstandigheden verkeert. Neen, ik heb hem lief om God's wil. Het gaat in het leven om God. Dat ligt me niet van nature. Van nature ben ik op me zelf gericht. Om dit te kunnen doen, moet ik bekeerd worden, omgekeerd, naar God gekeerd.

Het lijkt ons toe, dat dit geen kwestie van theologie is, maar van het zeer praktisch beleven van wat ik geloof.

Als dit niet de basis voor de evangelisatie en voor het diaconaal werk is, dan zien wij voor deze taken niet veel toekomst.

D.F.

VAN EEN 86-JAAR OUDE LEZER

Moderne theoloog, vlieg eens naar de maan,
En leer als d'astronauten Genesis verstaan.
Dan zult ge straks naar d'aarde teruggekeerd,
Van al Uw dwaalleer zijn bekeerd.
Ook 't eerste bijbelboek verstaan.

Wij lazen voor U

LUTHERPREDIKING
door Drs. K. Exalto
Uitgave Kok te Kampen

Dit is een bundeltje preken, 16 in totaal. Ik weet niet zo precies of men vandaag nog wel preken leest. Toch worden ze nog steeds gedrukt, de ene bundel na de andere. Maar dat zijn allemaal preken van een lange tijd geleden. Van Augustinus hebben we er, van Ambrosius, en noemt U maar op. In die oude manier van Woordverkondiging schijnt de Christenmens van deze tijd nog wel geinteresseerd te wezen. De preken in dit boekje zijn alle gedateerd tussen 1522 en 1541. Drs. Exalto heeft ze zo nauwkeurig mogelijk vertaald. In de inleiding schrijft hij: "De lezer mag zelf beoordelen inhoeverre deze preken nog de mens van deze tijd aanspreken. De vertaler stond voor de moeilijkheid ze hun eigen karakter, taal en kleur te laten behouden en ze toch zo over te zetten dat ze ook voor de mensen van onze tijd goed leesbaar zijn. Hij neemt de vrijmoedigheid de lezers te adviseren ze stuk voor stuk meer dan één keer te lezen, men moet er namelijk wat inkomen. Anders blijft men hangen aan losse uitspraken, terwijl juist de innerlijke samenhang die er in deze preken zit zo belangrijk is."

Luther was niet gewoon een blad voor de mond te nemen, ook in zijn preken niet. Er was geen woord Frans bij wat hij de mensen voorzette. Maar het is al evangelie wat deze klok slaat: troost voor wie in nood is, genade voor zondaars en balsem in de wonden. Men kan er niet anders dan rijker van worden als men zich ertoe zet zich in deze eerlijke, open preken van zo lang geleden te verdiepen. En ondertussen kijkt men zomaar Luther in zijn warm kloppend hart.

F. Guillaume

•

ALS DE SCHADUWEN LANGER WORDEN
door Ds. J. VandenBlink
Zomer & Keuning - Wageningen

Dit is een niet te groot maar royaal uitgegeven boek: grote, duidelijke letters, vlot in taal en zeer persoonlijk gericht. Het is dan ook door en door een apart boek. Het is geschreven door een aparte dominee. Hij noemt zichzelf "bejaardenpastor", een functie die in Holland tenminste onmiddelijk aanspreekt. Zo draagt het boek een ondertitel op omslag en binnenpagina, waar we lezen: Meditatieboek voor ouderen. Nu begrijpen we ook ineens de bijzonder mooi gekozen titel: Als de schaduwen langer worden.

Opzettelijk heeft de schrijver op de kop af 31 overdenkingen gepubliceerd. Een lezer kan er juist in een maand doorheen komen, elke dag een paar bladzijden. Het zal een mens die in de avond van zijn leven is beslist veel te zeggen hebben. Er zijn vele bladzijden bij die men nogeens lezen en rustig overdenken wil. Men is aan die ene maand dan ook heel niet gebonden.

Elke meditatie gaat uit van een volledig afgedrukt Schriftgedeelte en wordt besloten met een gebed. Het boek is niet bedoeld als bijbelstudie. Van de plaats van de tekst in het geheel van Gods Woord komt niets terecht. Maar daar gaat het de schrijver ook niet om. Hij weet blijkbaar goed dat oudere mensen een persoonlijk woord, bemoediging en uitzicht nodig hebben. En dat wordt hier met volle handen gegeven. Het boek staat eenvoudig boordevol met rake, practische opmerkingen.

Wel, als U soms eens zit met de vraag wat U voor deze of die oudere op de verjaardag zult meebrengen, vergeet dan niet dat dit mooie boek bestaat. En als men een bescheiden bibliotheek opzet in ons komende bejaardentehuis, moet dit boek er ongetwijfeld in opgenomen worden voor de Hollands sprekenden.

F. Guillaume

Het kopen en bezitten van land in Canada

Hoe het land wordt verdeeld

door FREDERICK J. TERRENCE

(Canadian Scene) — Canada is verdeeld in tien provincies en twee z.g. "territories". Om U een beeld te geven van de afmetingen geven wij U hier de oppervlakte van deze gebieden: Brits Columbia, 366.255 vierkante mijl; Alberta 255.285 vierkante mijl; Saskatchewan 251.700 vierkante mijl; Manitoba 246.512 vierkante mijl; Ontario 412.582 vierkante mijl; Quebec 594.860 vierkante mijl; New Brunswick 27.985 vierkante mijl; Prince Edward Island 2.184 vierkante mijl; Nova Scotia 21.068 vierkante mijl; Newfoundland 156.185 vierkante mijl; Yukon Territory 207.076 vierkante mijl en Northwest Territories 1.304.903 vierkante mijl.

Iedere provincie is weer verdeeld in kleinere gebieden en iedere provincie doet dat op haar eigen manier. Deze verdere verdeling heeft verschillende namen, en het lijkt ons het beste U deze namen in de Engelse benaming te geven: municipalities, rural municipalities (plattelandsgemeenten), municipal districts, improvement districts, local districts, districts, counties, county municipalities. Dan volgen de "townships", een verdere verdeling in z.g. concessies, die uiteindelijk worden verdeeld in lots. In de dorpen en steden vindt een meer specifieke identificatie plaats.

Dit wordt echter niet in elke provincie op dezelfde manier gedaan. In Saskatchewan kent men bijvoorbeeld geen "counties" (de vertaling "graafschap" komt hier waarschijnlijk het dichtst bij), terwijl Ontario en Quebec dozijnen "counties hebben. Aangezien dit alles een provinciale zaak is en men het in edere provincie verschillend doet, zijn voor het kopen en verkopen van land in iedere provincie verschillende formulieren in gebruik.

Het is ten enen male onmogelijk om hier in detail op in te gaan, maar één ding staat wel vast: koop nooit, onder geen enkele voorwaarde, land met of zonder huis, zonder de deskundige hulp van een advocaat, die er zich van overtuigt dat U niet iets koopt wat al aan iemand anders is verkocht, dat de transactie op de juiste manier wordt geregistreerd en die er verder voor zorgt dat aan alle voorschriften wordt voldaan.

Het feit dat de voorschriften zo ingewikkeld zijn, is enkel en alleen zo gedaan om er voor te zorgen dat de wet U aan alle kanten beschermt. Hoewel de voorschriften in alle provincies verschillend zijn kunt U zich van één ding verzekerd voelen: dat het land dat U koopt onaantastbaar is — behalve natuurlijk waar het een eventuele hypotheek betreft — en vooropgesteld ook dat U de vereiste belasting betaalt.

Het is vrijwel onmogelijk zelf al deze zaken te regelen en U doet er heus geen goed aan de formulieren voor die transacties in een boekhandel te gaan kopen en te proberen geld te besparen door ze zelf in te vullen. Er zijn nu eenmaal te veel valstrikken. Als U bijvoorbeeld een contract op zondag tekent dan is het volkomen ongeldig. Dat is een van de dingen die de Wet op de Zondag (Lord's Day Act) zijn vastgesteld. Als een document door een blinde persoon wordt getekend, door een persoon die lichamelijk niet in staat is te tekenen of die niet schrijven kan, dan wordt dit vaak gedaan door een kruisje te zetten of door de duim in de inkt te drukken en een afdruk op het papier te maken. Een dergelijke bezegeling is in orde, mits er twee getuigen zijn die objectief zijn en die verklaren dat de betreffende persoon naar hun mening begrijpt wat er in het contract staat. Hoewel handtekeningen in potlood rechtsgeldig zijn is het beter er niet op te vertrouwen. De ambtenaren van het Kadaster hebben echter het recht ze niet te accepteren. De contracten dienen van een zegel voorzien te worden nadat ze getekend zijn. Wist U dat zelfs een duimafdruk kan dienen als zegel? En dat in een van Canada's provincies — Brits Columbia — geen zegels vereist zijn?

En zo is dat alles geregeld. En het klinkt misschien alsof men in Canada wel een beetje al te precies te werk gaat, maar aangezien dergelijke transacties de belangrijkste zijn die een mens in zijn leven maakt, moet alles zo worden geregeld dat er nergens de minste twijfel over kan bestaan, en het kan gemakkelijk fout gaan als we zouden vertrouwen op afspraken alleen, zonder dat die vergezeld gaan van betekende documenten.

Het is opmerkelijk dat het burgerlijk recht in de provincie Quebec uit Frankrijk afkomstig is en dat het op vele plaatsen verschilt van het burgerlijk recht in de andere provincies.

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HOW TO TRICK MOTHER NATURE

With warm weather just around the corner it's time once again for home growers everywhere to start thinking about the long-awaited growing season. But oftentimes the early part of the season is plagued by late frost, continual rain, dark days and hard wind making it difficult for the gardener to get an early start on his blooms.

This is especially frustrating for begonia growers who like to start these beautiful tubers from Belgium as early as possible to enjoy their blossoms throughout the entire summer.

But now you can trick Mother Nature and start as early as you wish without having to depend on the unpredictable sun. How? By simply starting your garden indoors — under lights. The magic of indoor gardening is nothing more than regulating the weather and temperature. And the most exciting part about it is that plants will germinate, propagate, flower and even mature without ever seeing the light of day.

The camellia-flowered Belgian begonia is especially right for starting indoors because begonias do not require full sun — which artificial light has not yet duplicated. And the breathtaking camellia-shaped flowers will make a marvelous additon to the outdoor garden later in the season.

Good results with artificial light are naturally based on all the elements of good culture. Proper temperature, humidity, soil mixture and other factors are equally important, no matter where a plant is placed to grow; and the requirements here are much the same for ordinary house or greenhouse growing.

Start with tubers that have a little pink eye or sprout showing. Fill a flat or cigar box wth a mixture of damp peat moss or leaf mold and sand, not too firmly packed. Place the Belgian begonia tubers in the box, hollow side up. Do not fertilize during the period of rooting and leave the box uncovered to avoid rot. Put the box in a warm spot — 60 degrees Fahrenheit or more. The warmer the spot, the sooner the plants develop.

The boxes should be placed under forty-eight inch long, 40 watt fluorescent tubes in industrial type fixtures with fifteen inch reflectors. Recommended time is fourteen to sixteen hours a day when using the lights exclusively. If the plants are in a well sunlit area the artificial light can be decreased to a minimum of four hours according to the amount of sunlight received.

The care you give your begonias at this time is extremely important. Never let the potting mixture become wet and soggy and be extra cautious about watering sparingly until the leaves appear. Begonias do require a little more water than the average house plant, but the most common mistake made in growing begonias is over-watering.

After four or five inches of growth the plant is ready for the final potting or plantng directly in your garden bed. In transplanting to pots, cover the drainage holes with pieces of broken pottery. Then fill the prepared potting soil or mix equal parts of peat moss and good topsoil. It's important that the mixture be a well-drained organic one that will provide the roots with air as well as water. And now's the time to use a little fertilizer.

Your success in transplanting begonias outdoors depends on the position of the beds in relation to the sun. North sides of buildings, under filtered shade of trees, in lath houses, plastic houses, or whitewashed greenhouses are ideal spots, since Belgian begonias demand the greatest amount of light possible, from overhead as well as from the side, without direct rays from the sun. If too shaded, the growth will be tall and spindly with little bloom. If too sunny, both plants and flowers will be stunted and burned.

The soil outdoors is as important as in a pot. Heavy soil needs the addition of sand and peat moss because perfect drainage is again important. Loosen the ground about eight inches deep. Then mix a combination of six parts peat moss and one part dried manure so that the ration between new and old soil will be about 50-50.

Outdoors or indoors this hearty flower needs a minimum of care at maturity. And what care you do give them is certainly small compensation for their months of glorious bloom. While the world around us has become more and more complex, indoor gardening has become easier. And with just a few simple steps every home garden, indoors and out, can be a beautiful reality.

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THE NEW POSTAL RATES
and CALVINIST - CONTACT

That the Postmaster General had to do something to meet the demands of his men, is understandable. When the general postal rates increased we were forced to raise the subscription price of our paper with 50¢ per year, as per January 1, 1969.

However, as per April 1, 1969, a new increase for second class mail has been introduced (second class mail is for papers, magazines, etc.). And this new second class mail rate is much beyond our expectation.

The mailing of Calvinist-Contact used to cost about $33.00 per week. As from April 1 this amount has increased to $159.00 per week, an increase of some 500%. This means that per year we have to pay more than $8000 instead of $1650 to the Royal Mail — a raise in cost of more than $6000 per year.

You can understand that we were shocked. It is easier to ask the question of how to cover this deficit than to answer it.

What must we do?

WE COULD STOP PUBLISHING THIS PAPER AS MANY MAGAZINES WILL BE FORCED TO DO.

However, no one would be served by this decision. Not even the mail.

We have therefore looked for another solution. How much we regret it, but it will be clear to everyone that we cannot maintain the present subscription price. This increase, however, could be very reasonable if our subscribers would help us boost the circulation of our paper.

Of course, to print and mail more papers every week is also costly, but we have calculated that we can survive if we, starting May 1st, 1969, may charge $6.00 instead of $5.50 per year combined with an increase of 1500 new subscribers.

Is this possible? We believe it is.

There are still quite a few people who do not read our paper or who read it together with someone else. Almost every subscriber knows friends or relatives who do not read Calvinist-Contact as yet. Why not phone such persons or slip over to their house. For only $6.00 per year (that is 12¢ per week, which is less than the T.V. Guide) they can have a christian paper in their house every week. Of course, we gladly reward your efforts with a book or a silver plated spoon.

As a paper we have to stand on our own legs. We do not receive subsidies or collections. We do not ask for these either. But we hope that all our subscribers will stand behind us as one man in order to maintain this small piece of christian presswork in this country. The increase of the postal rates is severe but with combined efforts we will overcome this threat.

CALVINIST-CONTACT

DE STENEN BRUID

door
M. Van Nuis-Zuidema

(46)

Over vrouw De Boks rimpelgezichtje gaat plots een lach. "Jel was ons nakomertje. Vijftien jaar verschilt hij met de jongste van de groten. Dat was wat, Ellewien. Eerst dacht ik, wat moet ik nu nog met een kind erbij. Zo'n verschil in leeftijd met de anderen en wij al zo oud. En nu ik alleen gebleven ben, nu heb ik Jel toch nog. Dat heeft God zo voor me beschikt."

"Ja," zegt Ellewien weer en wacht maar af tot vrouw De Bok verder zal gaan.

"Het is toch zo'n goeie jongen en wat heeft hij er veel van geweten dat hij jullie toen niet allemaal heeft kunnen redden. Jou alleen.

"Hè?"

Ellewien schokt omhoog, en het is of ze van binnen ergens heel diep wordt gestoken, zo reageert heel haar lichaam op dit laatste. Haar ogen verwijden zich en staren vrouw De Bok aan, of ze heel diep in haar willen kijken.

"Jel?" schiet haar stem hoog uit.

"Jel? Hoe komt u daarbij? Jel heeft me toch niet gered? Het was Jochem ...."

"Maar kind, wist je dat dan niet?"

Op dit ogenblik is er voor Ellewien niet meer het benauwde kamertje, waar de lucht nog zo doordringend is. Ze is weer in de schommelende boot op het woest aangolvende water. Kletsnat. En door en door koud. Ze is weer op het vlot .... En wat ze niet meer wilde zien, dat moet ze nu wel zien. Dat wil ze nu ook zien, precies zoals het gegaan is. Ja, het vlot kantelde, doordat Jochem haar er aftrok. In al z'n afschuwelijkheid ziet en voelt ze het weer gebeuren.

En er was ook de hemel. Ja, de hemel was er ook. Maar Jel?

Nu merkt ze weer dat ze bij vrouw De Bok is.

Vrouw De Bok die, wat Ellewien niet weet, van oom Jan een tip heeft gehad eens met Ellewien erover te praten, begrijpt er nu ook niets van.

"Jell was in de boot," zegt Ellewien, en dan zwijgt ze, want dat erge, dat heel erge kan ze hier tegenover vrouw De Bok, die toch zo'n oude getrouwe in haar leven is, ook niet uitspreken. Ze kan het nooit uitspreken. Daarom zegt ze alleen: "Jochem heeft me van het vlot gehaald."

De donkere ogen tegenover haar staan fel.

"Zo, dacht je dat?"

Ellewien kijkt onthutst.

Kort zegt ze: "Dat is zo."

"O ...." schel klinkt de oude stem door het kamertje en een gekromde werkvinger wordt voor Ellewien opgeheven. "Dacht je dat? En heb je het daarom soms uitgemaakt met Jochem? Uit dank soms?"

Ellewien zwijgt. Een ademloos zwijgen.

Verdrietig peinzend ziet vrouw De Bok naar haar begonia's.

Behoedzaam knijpen haar vingers er een paar verdorde bloempjes uit. Haar rimpelgezichtje, met het gladde, grijze haar eromheen, begint van nee te schudden. Ze heeft het gevoel, of ze alles verkeerd heeft gezegd.

"Ellewien, ik ben er ook niet bij geweest. Jel heeft me alles verteld. Ga het hem maar eens vragen."

"Och, waarom?" Er komt iets koppigs in Ellewien. Wat heeft Jel hier tenslotte mee te maken?

"Waarom? Waarom?" De donkere ogen staan toch weer feller dan dat ze vriendelijk zijn.

"Om Jochem natuurlijk. Om wie anders?"

Het oude hoofd knikt weer en tranen springen vrouw De Bok in haar ogen.

"Of het nog niet erg genoeg was, wat God deed, hebben de mensen er ook nog het hunne toe bij moeten dragen."

Haast overredend voegt ze eraan toe: "Je hebt veel aan Jochem goed te maken, Ellewien. Ga je niet zwemmen?"

"Maar!" Ellewien schiet hardop in een lach en dit breekt al de spanning tussen haar beiden. Even flitst het door haar heen, dat vrouw De Bok misschien in de war is. Hoe komt ze nu opeens aan zwemmen ....? En dat over Jel ... O ja, natuurlijk ze is helemaal in de war.

Maar vrouw De Bok is niet in de war en ze vindt het ook niet om te lachen.

"Ge je niet zwemmen? Nu, dan wordt het tijd, dat je het eens doet. Vroeger was je niet te houden, dat weet ik nog goed. Zo uit school en meteen op de fiets naar de zwemplek. Ellewien, vraag de fiets van tante Cor maar en ga die kant dan eens op. Jel is daar 's middags in de polder aan het melken. Zo om een uur of vijf. Ik ging er maar eens heen, als ik jou was. Praat eens met hem."

Ellewien weet niet hoe ze het heeft.

"Meent u dat nu echt?"

Het gezicht tegenover haar is weer helemaal verzacht.

"Ik zou het maar doen, m'n kind. Het is goed voor je, als je alles een precies hoort. Jel praat er nooit over. Over niets van toen. Maar aan jou zal hij zeker alles willen vertellen. Ook om Jochem."

Oom Jan kan zijn verrassing nauwelijks verbergen, als hij Ellewien wat later in de schuur treft, bij de fiets.

Ze drukt haar duim op de voorband, die tamelijk slap is.

"Wou je erop uit?"

"Ja, even."

"Waar naar toe?" ontglipt hem dan.

Ellewien ontwijkt zijn vraag. "Och, zo maar een eindje."

"Er is hier niet veel te beleven." Om Jan staat gebogen over de pomp, die heftig op en neer gaat. "Het enige is, dat je naar de polder rijdt, daar is alles nog goed. Het zal er mooi zijn."

Ellewiens lach klatert om hem heen.

"Oom Jan, wat zjn jullie het toch allemaal met elkaar eens! Laat vrouw De Boek nu precies hetzelfde gezegd hebben!"

"O, heb je haar gesproken?"

"Ja, ze tikte tegen het raam en toen moest ik wel even naar binnen."

"En zei ze verder nog wat?"

Wat bevreemd ziet Ellewien hem aan. Zijn nieuwsgierigheid is zo ongewoon.

"Och nee. Nou ja, over vroeger, hè."

"O," zegt oom Jan dan enkel, want hij voelt dat hij zijn mond eigenlijk al voorbijpraatte.

Maar hij staat haar peinzend na te kijken, als ze over de ongelijke weg voorthobbelt, dan het paadje langs, vlak langs de kreek die de overstroming midden in het dorp heeft nagelaten, tot ze achter de eerste boerderij verdwijnt.

En bij diezelfde boerderij kijkt Ellewien naar de dorre omheining van de voortuin, waar nog wat heesters armzalig hun als door insekten kaalgevreten takken omhoogsteken.

Hier vond ik die stokrozen altjd zo stijf, weet ze opeens weer, daar allemaal op een rijtje langs die muur. O ja, en hier hadden ze ook die perken met die mooie margrieten en die blauwe lupinen eromheen en later, ze ziet het weer voor zich, die enorm grote dahlia's in verschillende warme tinten. Maar de boerderij, zo oud als ze is, heeft de vloed getrotseerd en voor de ramen hangt weer de hagelwitte vitrage met de brede kantstroken.

Ellewien gaat verder, dwars door het kale, dode land, waar soms bergen zand zijn, die uit de grondeloze diepte van de zee zijn meegezogen. Verder langs de dijk, waar de zandzakken hoog liggen opgetast.

En dan gebeurt het, dat zo geheel onverwachts de andere wereld voor haar open ligt.

De levende wereld, waar alles fris is en geurt. Waar wijd de groene weiden zich blij glanzend voor haar uitstrekken onder de hoge, blauwe hemelkoepel.

Goudgeel, in zachte golvingen is er nog een laatste korenveld, waarlangs als rode stippen de klaprozen kleuren.

Ellewien haalt diep adem. Hier, hier is het leven. Ze trapt verder en voelt de wind door haar haren en het basaltslag onder haar banden knerpt naar alle kanten weg. Daar zijn de koeien, bijeengehokt op het modderige schaduwplekje onder een steklige meidoorn. Verderop is de dijk, met het beschuttende betonnen muurtje er hoog bovenop. En dan ziet ze Jel ook, in z'n blauwe overal bij het hek, met de blinkende melkbussen al op z'n fiets.

Hij steekt z'n arm omhoog op haar uitbundig zwaaien en als ze vlak naast hem in de grasberm van haar fiets springt, verbaast het haar niet eens, als hij meteen van wal steekt:

"U bent zeker bij moeder geweest?"

"Ja Jel. En zez ei, dat ik maar eens naar jou toe moest gaan."

Nu aarzelt ze toch. Het is hier zo vredig en al dat andere lijkt zo ver weg.

"Je moeder zei, dat ik maar aan jou moest vragen ...."

Hij knikt en valt haar in de rede: "Hoe het gegaan is toen?"

Ja."

"Ik vond u bewusteloos op een plank, die ergens op vast was blijven zitten."

Ellewiens ogen turen aandachtig in de zijne.

"Zo .... zo is het toch niet geweest? Herinner je je dat wel goed, Jel?"

Wat verbouwereeerd over haar twijfel, die in deze vraag ligt besloten, terwijl het toch onmogelijk is, dat hij dit niet meer precies zou weten, zegt hij: "Natuurlijk. Maar ik kon u niet alleen in de boot krijgen, want de stroom was veel te sterk. Ik heb u toen drijvende gehouden tot er een andere boot langs kwam. Ja en daar was Jochem ook in en die is toen bij mij overgestapt en samen konden we u naar binnen halen. Nou, de rest weet u en die is niet zo mooi. U hebt veel aan Jochem goed te maken."

"Ja." Ellewien fluistert het en ze moet haar ogen neerslaan voor de open en eerlijke blik van die eenvoudige boerenjongen. Ze legt haar hand op het andere al wat roestige stuur en haast verlegen slaat ze haar ogen toch weer naar hem op. Ze begrijpt wel, dat Jel om haar alles verzwijgt wat "daarna" is gebeurd. Omdat dit te pijnlijk voor haar zou zijn. De scènes met Jochem, die ze zich trouwens slechts verward herinnert.

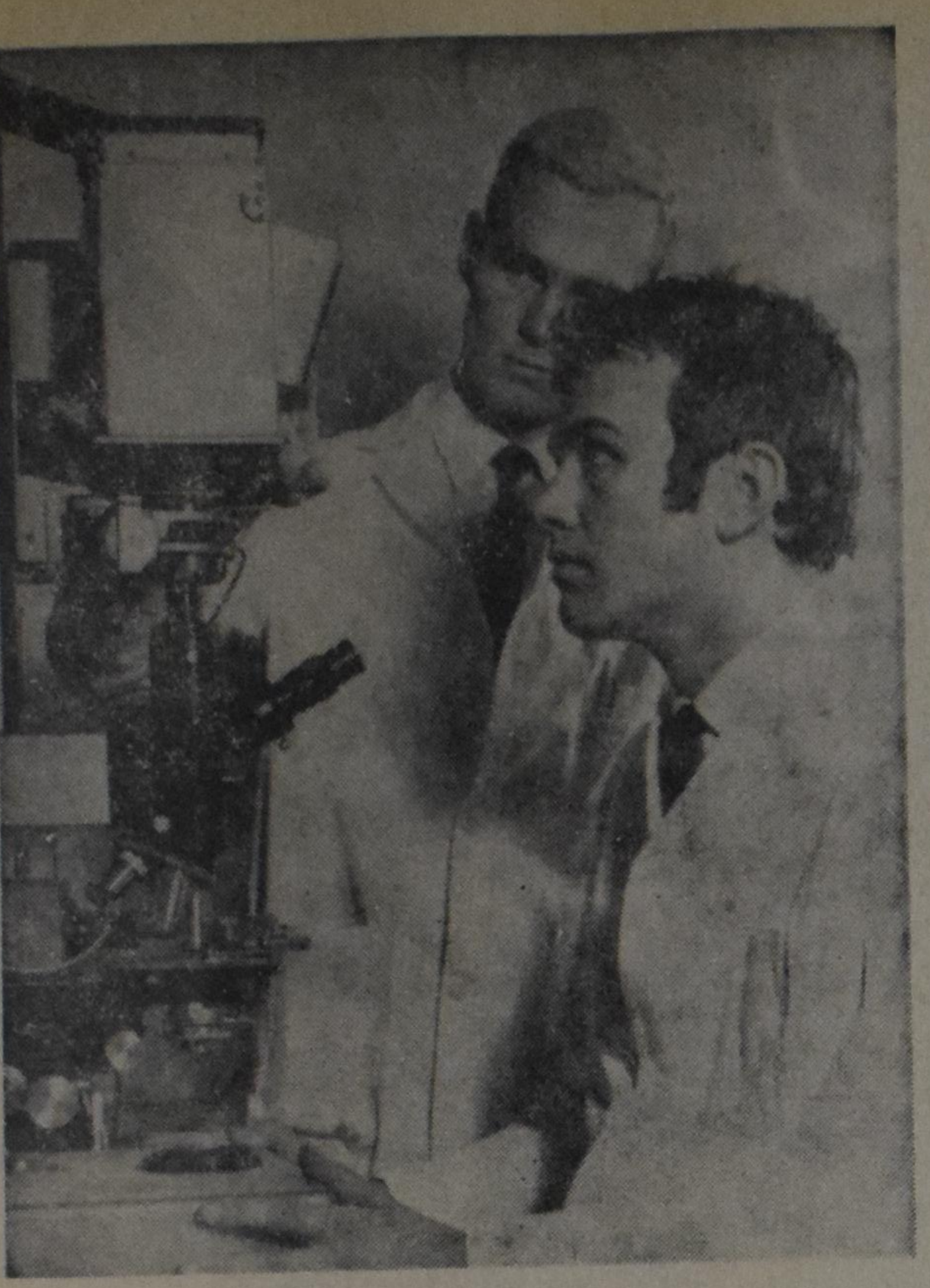
"Jel, ik geloof je wel, maar zeg mij nog één keer, dat het echt, werkelijk precies zo is gebeurd."

"Ja, precies zoals ik het vertelde."

"Maar de anderen dan? Vader en moeder? Het vlot kantelde toch .... toen Jochem er was?"

Jel schudt zijn hoofd. "Daar weet ik niets van. Ik heb dat vlot niet gezien. Nee, Jochem kan het ook niet gezien hebben. U was er alleen toen ik kwam. Daarna pas kwam Jochem en toen .... toen was dat andere al gebeurd."

(Wordt vervolgd.)



DOOR DE "WOMEN'S ASSOCIATION VAN DE CANADIAN ARTHRITIS AND RHEUMATISM SOCIETY" wordt de studie van een jonge Slowakse dokter bekostigd. Men ziet hier Dr. Branislav Belovic uit Tsjecho-Slowakije (zittend) samen met Dr. T. D. Kinsella, de directeur van de Rheumatic Disease Unit van Queen's University in Kingston, Ont.

VROUWENBOND STAAT ACHTER SLOWAAKSE DOKTER

(Canadian Scene) — Een van de grote verschillen tussen de Canadese gemeenschap en de democratie in andere landen is de grote belangrijkheid die hier aan organisaties wordt gehecht waar liefdadigheidswerk wordt verricht. Een van deze organisaties is de Canadian Arthritis and Rheumatism Society, die in 1949 werd opgericht om zij die arthritis hebheb op zoveel mogelijk manieren te helpen en om research op het gebied van rheumatische ziekten te bevorderen. Zoals dat zo vaak het geval is met allerlei organisaties, doen de vrouwenafdelingen van deze society een groot deel van het werk, zoals het inzamelen van gelden en het uitvoeren van programma's die ontworpen zijn om lijders aan deze ziekten overal in Canada, te helpen.

Om te illustreren op welk een effectieve manier dergelijke organisaties soms werken is hier het verhaal van een jonge Slowaakse dokter, Branislav Belovic, die zijn doktersgraad cum laude behaalde aan de Komensky University in Bratislava in 1966. Tijdens de politieke crisis in Tsjecho-Slowakije stond Dr. Belovic op het punt een benoeming te aanvaarden als Research Immunobioloog aan het Institute of Experimental Surgery van de Slowaakse Academie van Wetenschappen, die een belangrijke naam heeft op het gebied van transplantatie. Op het laatste moment heeft hij die benoeming niet aanvaard. Samen met zijn vrouw, de vroegere Daniela Cuzy, vluchtte hij naar Wenen, vanwaar hij een brief schreef naar Queen's University. (Dat was echter niet de eerste keer dat hij zich in verbinding stelde met een Canadese Universiteit — enkele jaren daarvoor had hij al geprobeerd toestemming te krijgen om in het buitenland te studeren, maar die toestemming was hem onthouden.) Alles ziet er nu echter rooskleuriger uit voor dit echtpaar. De Canadian Arthritis and Rheumatism Society en Mr. en Mrs. Alex Kerney (familieleden van Dr. Belovic) hebben dit alles mogelijk gemaakt.

In april is Dr. Belovic begonnen met zijn studies aan Queen's University dank zij een toelage van $6200 uit het fonds van de Women's Association of the Arthritis and Rheumatism Society. Hij werkt aan zijn doctorsgraad in Immunologie en aanvankelijk zal hij zich daarbij bepalen tot de immunology en pathologie van arthritis (jicht). Mrs. Belovic, die vijf talen spreekt, maakt zich intussen verdienstelijk in de afdeling rechtswetenschappen van de Universiteit.

De Society heeft in de loop der jaren vaker onderzoekers op deze manier gesteund: Dr. D. M. Mahta uit Nagput in India; Dr. Soon Ok Kim uit Korea; Dr. Junpei Asai uit Japan; Dr. Tassos Anastassiades uit Griekenland; Dr. A. H. M. Jamai Uddin uit Oost Pakistan; Dr. Luis Avila uit Argentinië en Dr. W. Pruzanski uit Polen.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
May 22	May 16	May 14 noon
May 29	May 23	May 21 noon
June 5	May 30	May 28 noon
June 12	June 6	June 4 noon

We assume this schedule gives the Post Office sufficient time to deliver our paper to most of the subscribers before the Sunday following the date printed on the paper.

CAREERS for the Future

(Canadian Scene) — "Careers for the Future", the first show of its kind in Canada, will take place in the Queen Elizabeth Building, Canadian National Exhibition, Toronto, from May 12th to May 16th. The show will bring students, teachers and adults together with the people who supply the training and the jobs.

Professional associations, provincial and federal departments of labour and education and adult education associations will join business and industry in providing comprehensive information about a wide spectrum of careers. People who actually do the job will be on hand to discuss their particular field and the qualifications for it.

Careers for the Future will provide useful and meaningful activity that will involve and inform both young people and adults. A variety of exhibits will clearly define what is required to actively participate in a rapidly changing society.

This is a pilot project which will become an annual event for the next three years at least. Students will be taken by bus to the exposition from their schools. The show will remain open in the evenings for parents, teachers, and adults with the emphasis on adult training (continuing education). Whether planning courses towards a first career or looking for a second career, there will be something for everyone.

Careers for the Future is being co-ordinated by Marion Phillips, career columnist and writer for the Toronto Telegram. She brings to this exposition seven years of co-ordinating successful career shows for the Canadian National Exhibition and has been invited to organize a career exposition for the City of Winnipeg in June.

There is no admission charge to this exposition.

KIDNEY TRANSPLANT

Recently Mr. & Mrs. Libbe Roorda arrived from the Netherlands. Mr. Roorda came to give one of his kidneys to his brother, Paul Roorda, of Fenwick, Ont.

The transplant operation took place Friday, May 2 at the General Hospital in Toronto.

More than a year ago Mr. Paul Roorda had his two diseased kidneys removed and a transplant from an unknown donor was not successful.

Prayers are requested that this time the kidney will not be rejected.

More than 10 doctors were involved in the two operations which took place simultaneously. It is the first operation of this kind at the General Hospital.

The P. Roorda family are members of the Riverside Christian Reformed Church of Wellandport, Ont.

Mr. & Mrs. L. Roorda are members of the Gereformeerde Kerk in Den Haag.

"Niemand heeft grotere liefde, dan hij, die zijn leven inzet voor zijn broeder."

LEZERS SCHRIJVEN

EEN NOODZAKELIJKE BREUK

Ook ik betreur het dat de breuk met de NCRV gekomen is. Maar die breuk was noodzakelijk. Immers de NCRV was steeds meer in "linkse" richting afgegleden. Allerlei wereldse cabarets werden voor de televisie opgevoerd. In toneelstukken werd de spot gedreven met Bijbelteksten. Maar vooral: de theologen van de linkse richting kwamen aan bod. Prof. Quispel schreef in Elsevier, dat er in Nederland via televisie, radio en pers een hersenspoeling plaats heeft. Ja, dat geldt ook voor een blad als Trouw, dat zijn zaterdagse kolommen slechts openstelt voor de theologen van de linkse richting, vooral voor prof. Kuitert. De NCRV heeft Bijbelstudies samen met de K.R.O., waarbij men om beurten een opeenvolgend gedeelte van eenzelfde Bijbelboek behandelt. Dat suggereert, dat men evengoed naar de r.k. uitleg als naar de protestantse uitleg kan luisteren. Maar de K.R.O. is in de Bijbelverklaring dikwijls zeer vrijzinnig. Zo hoorde ik o.a. een Bijbelstudie van een r.k. priester, Vermeer uit Nijmegen, die beweerde dat Mozes een onecht kind was van de Egyptische Farao's dochter en een hebreeuwse jongen. Verder, dat de tien geboden natuurlijk niet door God waren afgekondigd, maar slechts een projektie waren van de innerlijke konflikten van Mozes, die zeer zinnelijk was en driftig en "vuur kon spuwen". En dat laatste is dan de bedoeling van het verhaal over de bliksem en donder van Sinai. De inhoud van dat verhaal is alleen maar de vuurspuwende Mozes.

Morgen vertrek ik naar Nederland en ik heb hier dus niet voldoende materiaal bij mij om dit alles nog verder te dokumenteren. Maar mag ik toch vragen om ook een beetje geloof te hechten aan ons, die als bestuur van de Evangelische Omroep twee jaar lang geprobeerd hebben om de NCRV tot andere gedachten te bewegen. Dat is ons helaas niet gelukt. Daarom is de breuk nu noodzakelijk en ik ben overtuigd, dat die breuk heilzaam zal werken. Christus zelf heeft gezegd dat Hij gekomen is om verdeeldheid te brengen met het tweesnijdend zwaard van Gods Woord. Wij willen de smaadheid van deze verdeling die ook wij in gehoorzaamheid aan Christus menen te moeten brengen, aanvaarden.

Ds. H. J. Hegger.

Geef Uw **ADRESVERANDERING** steeds tijdig op aan de Administratie van **CALVINIST-CONTACT**

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TWEE PLANNEN

Plan 1. WIJ VLIEGEN U "NAAR HUIS".

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Plan 2. WIJ VLIEGEN UW RELATIES OVER VOOR EEN BEZOEK AAN U.

En wij willen u helpen hen vooruitbetaalde biljetten te zenden, indien zij zich de reis niet kunnen veroorloven. Stel u voor: "Canada te tonen" aan uw ouders, om niet te spreken van hen "uw gezin en huis te tonen".

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CP Air's wereld-wijde dagelijkse vluchten gaven ons de ervaring en de kennis van de bevolking van vele landen in verschillende levensomstandigheden. U zult onze meer-talige stewardessen en grondpersoneel vlot gereed vinden om behulpzaam te zijn. Bezoek het Reisbureau van uw keuze of het dichtstbijzijnde CP Air kantoor om uw familie-samenzijn voor te bereiden.

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THE REALITY OF RELEVANCE IN THE CHRISTIAN FAITH

(Continued from page 1)

a great urge to walk the road. It would be imperative that we do so. In today's world of indifference, of secular materialism, of Godless theology and humanistic philosophy, when men of reason have taken over from men of faith, this great treasure at the end of the road has disappeared from the modern horizon for the simple réason that the end of the road has itself disappeared. In the futility and despair of this situation God does become relevant. Reality demands it. Joel described the multitudes in the valley of decision — but the Lord was near in the valley of decision.

It is not opinions that man needs — it is truth! It is not theology — it is God! It is not religion — it is Christ! It is not literature and science — it is the knowledge of the free love of God in the gift of His only Son! — in a language which today's generation can understand.

However, at this point I see a change developing. Existential philosophy, like modern art, is the product of a society that is in a state of dissolution. Dissolution is reality — our society is coming apart from top to bottom — but neither existentialism or modern art is the cause of it. Neither is dissolution necessarily synonymous with decadence. Strangely enough, conformist man is being forced out of the sheltered rest that a secular society has provided for him. It becomes increasingly difficult for him to hide his nakedness with platitudinous disguises. In the resulting confusion he begins to realize that so much of what he has taken for granted is neither eternal or necessary. In fact, the reality of what is now happening is quite the opposite. If he is honest with himself what he now sees is man as an individual human being, solitary and unsheltered, facing death. This is a painful truth, but most basic things are learned through tribulation and pain, simply because inertia and love for material comforts prevent him from learning the fundamentals until they are forced on him.

It is a paradox of human nature that man is willing to learn the truths about himself, about life, about his Creator only after disaster, after crisis, after war or after violence and upheaval. Too often such must come to pass before man realizes how flimsy is the human world in which he thought himself so secure, so safe. What he thus learns has always been there concealed beneath the surface of a smug secular society, however fundamental and pleasant it was. So long as man does not have to he will not, in himself, face up to the truth. It is at this point where the redeeming grace of Christ becomes relevant.

The great theologian of yester year, Hodge, understood this from the men of his day. It still applies today. He said, "The human intellect is as erring as the human heart. Estranged from God man can no more find holiness — even as we lose both light and heat when we depart from the sun".

This is the challenge we face as evangelicals. If we can make Christ relevant in our own lives, in our own places of work, in our own churches, then the reality of the Gospel will draw multitudes, one by one, into a living personal redemption.

A lawyer in Jesus' time was concerned about the relevance of the law. Coming to Jesus he asked what was the greatest law. The reply was clear cut. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind This is the first and greatest commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself". To this another young man asked, "Who is my neighbour?" He wanted a formula as to whom he should love. What was Jesus' answer? It was the parable of the Good Samaritan. In His explanation of this parable, which we all know so well, He made it crystal clear who was responsible. Dr. Halverson states it well. "He made it utterly plain that the burden of proof does not rest upon the one who is supposed to be loved; it rests upon the lover. To Jesus the question 'Who is my neighbour?' was irrelevant — the neighbour was anyone in need, at any place, any time. The young lawyer got the point, and Jesus made the final thrust, 'Go and do thou likewise'.

Think of it! All the law and the prophets summed up in two commandments — love God, love your neighbour. The whole moral law of God may be comprehended in these two simple precepts. All that God requires of man may be fulfilled in two uncomplicated duties — love God, love your neighbour."

The authentic purpose of the Church is vividly pictured in three simple but very colorful New Testament words: salt, light, servant.

Jesus said: 'Ye are the salt of the earth . . .' To be effective and fulfill its purpose salt must completely lose its identity and become a part of what is seasoned — it is of no earthly good as long as it remains in the shaker. But as it is absorbed into the salted object and becomes a part of it, the very character of the object is transformed and takes on the flavor of the salt.

Again, Jesus stated, 'Ye are the light of the world . . .' Light serves no purpose of itself except to illuminate something else. Actually, we take little notice of the light sources unless it is inadequate. When it illuminates properly we are least aware of it. Normally, we observe and pay attention to what is lighted, not the light itself.

Possibly no incident in the gospel story so colorfully portrays the servant role of the Church as does the account of Jesus washing the disciple's feet following that last Passover supper. Yet, in spite of this classic example of selflessness we are far more inclined to make the gospel serve us — to use it as a protection against the realities of life . . . as though Christ died to preserve the status quo, or to make us more comfortable, or to make the world a better place in which to live."

Perhaps the difference between the Christians of today and those of St. Paul's day is that what we regard as Christian performance they considered their Christian experience. What to us is a code or a rule of life to them was the invasion of their lives by a new quality of life. As J. B. Phillips states in his introduction to "Letters to Young Churches", "Perhaps if we believed what they believed we might achieve what they achieved."

Change is inevitable, particularly wherever and whenever Christ touches life. This is not change for the sake of change but change which transforms life to the pattern of God. To resist such change is to resist Christ.

Look at the record when he lived in history. What radical and revolutionary changes did he stand for? This is why the religionists resisted Him. He threatened all they held dear. He was a threat to the traditions of the Conservatives — the Pharisees; He was a threat to the position of the Liberals — the Sadducees; He was a threat to the vested interests of the clergy; and also to the status quo of the institutionalized religion.

When Christ persisted — they killed Him! Men fear change because they find their security in the status quo. Men love security more than freedom. It becomes their God. If this security is part of the status quo men will hate God — they will despise God, whatever their pious facade.

Paradoxically true security is found only in Christ. This is true relevance!

The outworking of that security is love — love for each individual human being, wherever and whoever he is. Love that accepts change but which reaches out with the ever relevant message of God's love in Christ, His Son. "For God so loved the world that He gave His only begotten Son, that whosoever believeth might not perish, but have everlasting life".

The love of God is greater far
than tongue or pen can tell.
It goes beyond the highest star
and reaches to the lowest
hell.
The guilty pair bowed down with
care, God gave his Son
to win.
His erring child He reconciled,
and pardoned from his sin.

The love of God; how rich and
sure;
How measureless and strong.
It shall forevermore endure
The Saints and Angels song.

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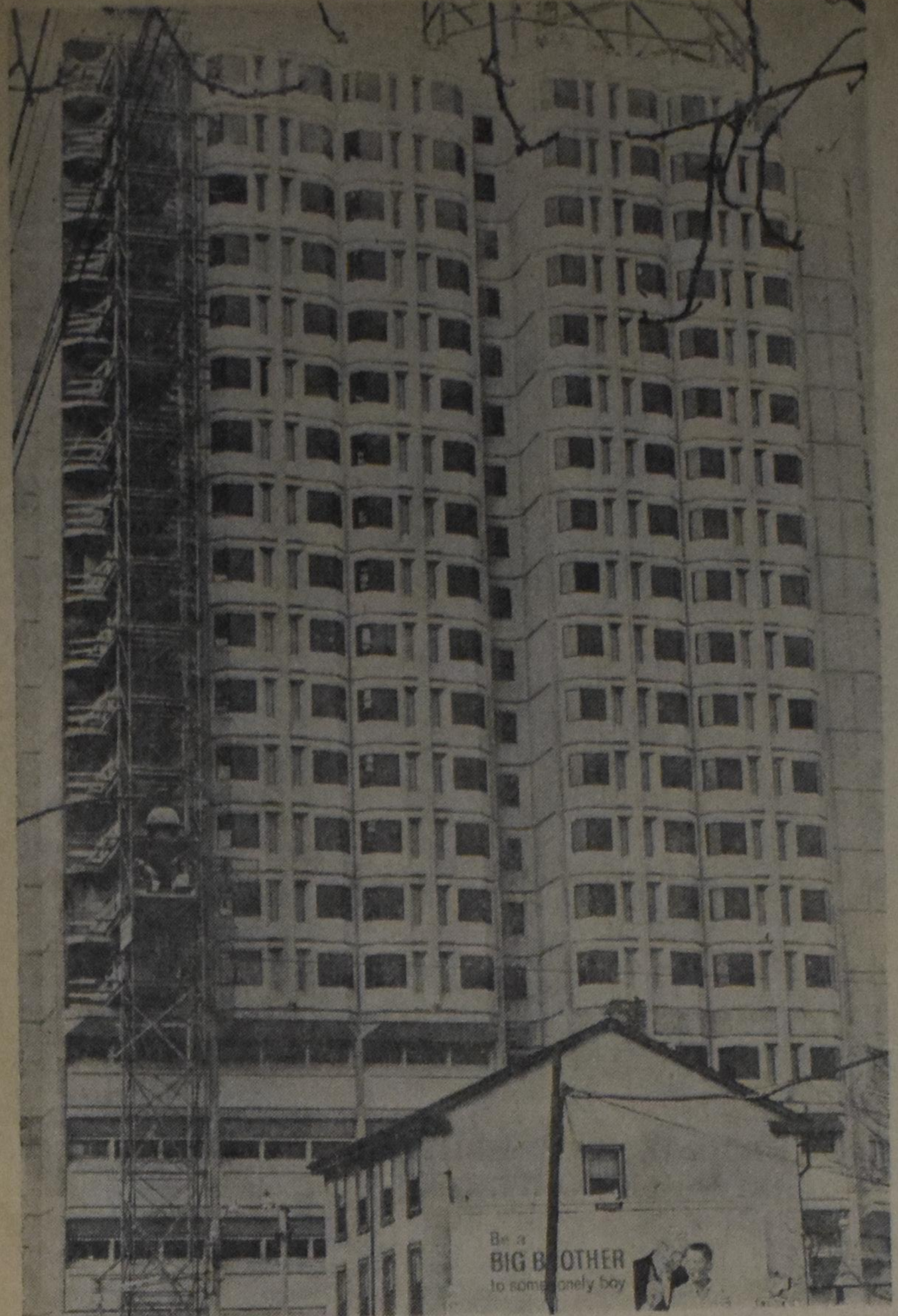

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TORONTO

De stad waar het gonst van activiteit

door JOHN F. HAYES

(Canadian Scene) — Toronto, de hoofdstad van Ontario, heeft een oppervlakte van 241 vierkante mijl en de stad die we in het Nederlands Groter Toronto (Metropolitan Toronto) zouden noemen heeft een bevolking van 1.900.000 mensen. Toronto was oorspronkelijk voornamelijk bevolkt door Angelsaksen, maar thans vindt U er mensen van allerlei afkomst: 300.000 Iitalianen, 80.000 Duitsers, 65.000 Oekrainers, 60.000 Polen, 50.000 Grieken, 40,000 Hollanders0, 40.000 Portugezen, 40.000 Hongaren, 35.000 Negers, 22.000 Joegoslaven, 20,000 Oostenrijkers, 15.000 Spanjaarden; 12.0000 Tsjechen en Slowaken, 6.000 mensen uit Arabische landen, 5.000 Voor-Indiërs, en tussen de één- en tweeduizend Albaniërs, Bulgaren, Perzen, Zwitsers en Turken.

Huisvesting is duur in Toronto. Ongeveer 25% van de mensen wonen in flats. Immigranten komen graag naar Toronto en hebben er in de afgelopen tien jaar voor een waarde van $1.6 miljard in huizen geïnvesteerd.

Er zijn meer dan 5.000 fabrieken in Toronto die een grote verscheidenheid aan producten fabriceren. Sommige van deze fabrieken zijn groot en zestien van deze bedrijven hebben meer dan 1000 mensen in dienst. De meeste fabrieken zijn echter klein en hebben gemiddeld 43 mensen in dienst. Het aantal arbeiders in Toronto bedraagt 800.000. Er wordt ontzettend veel gebouwd in Toronto en per jaar groeit het aantal kantoorgebouwen met 2 tot 3 miljoen vierkante voet. De vraag naar fabrieksruimte is zo groot, dat op een gegeven moment meer dan 100 fabrieken in aanbouw waren die gehuurd of gekocht konden worden.

Toronto is ook een financieel centrum en heeft — op New York na — de grootste effectenbeurs op het Amerikaanse continent. Het havengebied beslaat 2000 acres land en het goederenvervoer via de havens in Toronto beloopt ongeveer 6 miljoen ton per jaar. Iedere dag arriveren en vertrekken er 125 goederentreinen: de twee grote rangeerterreinen bevinden zich in de buitenwijken van de stad. De Internationale Luchthaven in Toronto ziet jaarlijks 3 miljoen passagiers komen en gaan. De route van de forenzentreinen is 21 mijl lang en men is thans met een verlenging bezig. De autowegen zijn uitstekend en worden steeds uitgebreid.

Ook op cultureel terrein staat Toronto goed aangeschreven. O' Keefe Centre is een prachtig theater met 3400 zitplaatsen. Het Toronto Symphony Orchestra geniet internationale bekendheid. In de Toronto Art Gallery vindt U oude en nieuwe meesters, maar er is ook plaats voor werken waarover we het niet allemaal eens kunnen worden. Het Royal Ontario Museum is een van de grootste universiteits musea in de wereld met meer dan een miljoen stukken. Het St. Lawrence Centre for the Arts wordt een theater waar beroepstoneelgezelschappen een plaats kunnen vinden en waar we straks toneeluitvoeringen, filmvoorstellingen en operettes kunnen zien.

Er zijn meer dan 500 lagere scholen en ongeveer 90 middelbare scholen in Toronto. Er zijn twee universiteiten, het vooruitstrevende Ryerson Polytechnical Institute, het Ontario College of Art, het Koninklijke Conservatorium (Royal Conservatory of Music) en de Nationale Ballet School. Het Banting Institute of Toronto heeft belangrijke bijdragen geleverd op medisch-wetenschappelijk gebied.

Er is van alles te doen op sportgebied, zowel voor deelnemers als voor toeschouwers. De stad heeft uitstekende winkelcentra. U vindt er de twee grootste warenhuizen van Canada, dozijnen moderne winkelcentra door de hele stad en uiteraard ook de artistieke winkeltjes in Yorkville.

Toronto is bekend om haar mooie woonwijken en de geriefelijke huizen. Temidden van die woonwijken vindt U honderden parken en parkjes, en in de onmiddellijke omgeving van de stad heeft het stadsbestuur zich verzekerd van duizenden hectaren land voor zwembaden, visgelegenheden, kampeerterreinen wandelgelegenheid door bosgebied, water- en wintersport. In Toronto vindt U de beroemde Canadian National Exhibition, de grootste jaarlijkse tentoonstelling ter wereld, die meer dan 350 acres beslaat. Onder de historische monumenten vindt U het oude Fort York, MacKenzie House, Pioneer Village, enz.

Toronto, dat in 1794 door Gouverneur Simcoe werd gesticht als hoofdstad van Upper Canada, heeft een woelige geschiedenis achter de rug. Nadat het in 1812 vrijwel geheel verwoest was door de Amerikanen, ging een groot deel verloren in een ontzettende brand in 1849, maar ondanks dat alles is de stad gegroeid tot een prachtige plaats met een bijzonder Canadees karakter, maar ook een stad waar de cultuur en zeden en gewoonten van mensen uit andere landen, die Canada als hun nieuwe vaderland hebben gekozen, in even grote mate floreren.

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Unity has a High Price

by JEAN MARCHAND

The Hon. Jean Marchand is Minister of Forestry and Rural Development. This is a digest of his recent talk to the joint meeting of the Canadian Club of Toronto and the Prospectors and Developers Association.

(Canadian Scene) — So long as many French-speaking Canadians view their English-speaking fellow-countrymen as imperialists and colonizers, anxious to assimilate them by all means, Operation Unity will not succeed. So long as many English-speaking Canadians view their French-speaking fellow-countrymen as a reactionary, priest-ridden, ethnic group anxious to refight the battle of the Plains of Abraham, I do not see how we will be able to find a modus vivendi that will eliminate the present tensions. So long as the prosperous areas of the country refuse to understand the problems of the underprivileged areas and to accept another rule than that of maximum economic efficiency, I do not see how we will be able to persuade a great majority of the citizens to work towards common objectives. So long as the first inhabitants of this country are considered second-class citizens, we must be rightly concerned about our future. So long as a proper balance is not achieved in federal-provincial relations, the forces of disintegration will profit from tensions between governments.

In the face of these problems, it is of great importance that Canadians adopt a realistic, intelligent and generous attitude. We have a huge country and a small population characterized by linguistic, ethnic, religious and cultural diversity. We must be not only tolerant, but also understanding.

We must accept as a starting point the fact that Canada is a more expensive country to administer, on a per capita basis than, for example, the U.S. It is more costly to live in a bilingual or multilingual country than in a unilingual one. However, we must determine whether economic considerations are to dominate our whole life. The world would undoubtedly be simpler if everyone were white, spoke the same language, practised the same religion and had the same political ideology. It would certainly be an efficient world but I am sure it would also be a very boring one.

Finally, Canada would be easier to administer and the standard of living could be raised if we emptied the under-privileged areas and resettled the people in the areas with the best potential for growth. Such an operation could be justified on the purely economic plane, but would certainly be criminal from a human point of view.

Must accept selves

We must accept ourselves as we are and build our country from this reality. If there are some things which we cannot change, either by law or by force, there are others we can and should change. We must, therefore, consider the existing situaton and see whether the political society in its present form corresponds to the needs of the population. These needs are of various kinds, and surely they must include cultural and language needs. If it does not meet these needs, it must be changed and even destroyed if it undermines the basic indvidual freedoms.

When I say a bilingual country, I do not mean that all Canadians should understand and speak the two languages. But, unfortunately, that is the interpretation the extremists place on our linguistic policy to arouse the resentment of francophones. The recommendations of the Laurendeau-Dunton Commission in this area are reasonable and we appreciate the positive attitude taken by several provincial premiers for their understanding of the Canadian reality.

English predominant

Short of some unforeseen upheavals, North America and even Canada will assuredly be parts of the world where the English language will be predominant, whatever road Quebec may take. But it is essential that the French-speaking people feel at home in this country and find their own reflection in the great national institutions.

The goal of regional development is that economic growth should be dispersed widely enough across Canada to bring employment and earnings opportunities in the hitherto slow-growth regions as close as possible to those in the rest of the country without interfering with a high rate of national growth.

Our objective is not to weaken the great growth centres of the country, like Toronto, Montreal and Vancouver. Quite the contrary.

CHILDREN'S STORY by Mrs. B. Hosmar

SOME ADVENTURES OF DANNY AND RONALD

CHAPTER 6

THE TOOLBOX

The week had passed very quickly at the farm. Ronald and Danny had worked like beavers helping Uncle John with the haying. At night they helped him chase the cows into the barn, where they had to be milked. The boys liked the milkhouse. It was so clean and spotless, the big cooler shone like silver. "Milk has to be very, very clean," Uncle John had explained. There had also been lots of time to play in the tent, and when it was finally Saturday, and the boys had to go home, they didn't want to admit it, but they both knew they would miss their two cousins. The twins were fun too, but these girls had been much more fun than they had expected.

"Your mother said to my dad that we could come to your house for a weekend in the fall," said Ann. "I bet we'll have fun, then we can play with those twins you boys are always talking about."

"Sure," agreed Ronald and Danny, and they waved and waved goodbye to Aunt Pat and the girls, until they couldn't see the farm anymore.

"Your mother will be glad that you're home again," said Uncle John, "and boys, only about four or five weeks and your father will come home."

"The toolbox," Ronald remembered, and he told Uncle John all about his plan. "I'll show you how to make it," Uncle John promised.

Mother was looking out of the window with Jenny, and ran outside when she saw the truck. "Hi, Hi," shouted Jenny, and she flung herself into the arms of her brothers. Mother kissed her sons and asked: "Well, did my sons behave themselves?"

"Did they ever," laughed Uncle John, "I sure noticed the difference in my work, they really were busy beavers."

Then the boys told mother all about their club. Mother listened eagerly, and when the boys finally stopped talking, and Uncle John had finished his coffee and cake, she said slowly, and with a twinkle in her eyes: "And now I have something to tell you also."

"What is it mom, tell us," the boys begged.

"See this letter," mother said, "It's a letter from daddy. He writes that the doctor is so satisfied with his progress, that he is allowed to return home in two weeks. How about that?"

"Yippee," shouted Ronald and Danny, and even Jenny piped "Yippee," while Uncle John shook mother's hand and said laughingly: "Congratulations."

"The toolbox," Ronald remembered, "I'd better hurry up, come on Dan, let's find some wood in the basement." Uncle John followed his nephews, and drew a picture of a toolbox. "All you need is a lock," he explained, "there are lots of nails here and boards, I'll help you boys to cut them to the right size. Now, where's the saw?" Pretty soon there was a pile of boards, all the right size, stacked into one corner of the basement, and Ronald ran upstairs to get the dustpan to wipe up the sawdust. The boys were almost too busy to say good-bye to Uncle John and to thank him for the nice time they had at the farm. But mother reminded them. Ronald and Danny spent the rest of the Saturday in the basement. Wally and Johnny came over too, and were put to work. With sandpaper they polished all the boards till they were smooth as velvet. Occasionally there was a little fight about whose turn it was to hammer nails in the boards, to put the box together, but mother was a good referee and told everybody to wait till it was his turn, and that every boy could hammer two nails at a time.

Jenny came downstairs to see what all the noise was about, but she was quickly sent upstairs again. "No small children allowed here," Danny said firmly, and despite Jenny's angry protests, she was put outside in the sandbox by her mother.

The next day was Sunday, and after church and Sunday-school were over, mom took her three children for a long hike in the nearby woods. The boys had followed the nature trail more than once, but each time they liked going again. There was so much to see, and mother knew so many names of different trees and shrubs. She pointed out what poison-ivy looked like, and which berries were good to eat, and which were not.

"Can you boys see how God takes care of even the tiny little creatures?" mother asked. "Each animal and insect knows where to find food, and how to build a nest, and how to protect his young. We call that instinct. If we only look around, we can see God's care and wisdom everywhere in nature."

Jenny was getting tired, and Ronald offered to carry her on his back on their way home.

"Can we finish off the toolbox to-morrow?" asked Danny. "All we have to do is get a lock in the store, and paint it."

"Of course," smiled mother. "There is still some green paint in the basement which you can use."

The next morning Ronald and Danny were in the basement at eight o'clock already, after having made their beds and dried the dishes, something mother made them do every morning. "As soon as you boys are ready to paint, take the toolbox outside and paint in the backyard," mother warned them. "And after you are finished, I want you to clean the doghouse, okay?"

"Sure," agreed Ronald and Danny added, "poor Tippy, I forgot all about her while we were at the farm."

"Well, mom didn't," Ronald assured him, "she had lots to eat."

It was quite a job to get the lock on the toolbox properly, but finally the toolbox was ready, and before they started to paint, the boys called their mother and together they admired their handiwork.

It was a very beautiful toolbox, with lots of room for hammers, screwdrivers, nails and all kinds of other things you can find in a toolbox.

An hour later, after it had a nice, shiny coat of green paint on, Ronald and Danny were so proud of themselves, that they asked the twins and some more boys on the street to come over and have a look at their masterpiece. "Wow," exclaimed everybody, "your dad will be surprised when he sees that!"

"We have to leave it outside for a night to dry," Ronald explained, "the paint is still wet."

"Come one, let's play soccer," suggested Wally, and pretty soon the toolbox was forgotten. The next morning when Danny woke up, he suddenly remembered that they had not even looked at the toolbox last night before they went to bed. It should be dry by now, he'd better get up and carry it inside, who knows, Tippy might make it messy with her dirty paws. Quickly he dressed and ran outside to the backyard, to the lilac tree. But what was that? . . . . who had moved the box and put it somewhere else? Danny looked around but saw no trace of his treasure, only a few drops of green paint on the grass. "Mom, mom," he cried breathlessly as he ran home, "did you put the toolbox inside last night?"

"Why, no, I didn't see it," answered mother with a surprised look on her face. "You mean, it isn't there anymore?" But Danny had no time to listen.

"Ron, wake up, the toolbox is gone," he shouted, "come on, somebody must have stolen it."

Ronald was wide awake instantly, and dressed so quickly that he forgot to put his socks on. Jenny also woke up, and said in a small voice: "Toolbox?" And when mother lifted her out of her crib, she said again: "Toolbox? Sandbox." Mother looked at her daughter for a moment, and then she suddenly put Jenny on the floor and ran outside to the sandbox. And sure enough, what did she see? The toolbox, nicely packed with soft, damp sand. Mother couldn't stop laughing when she dressed Jenny, and together they went outside to see where Jenny's brothers were.

They didn't have to wait very long. Five boys, talking excitedly, ran towards the backyard, and looked under the lilac tree. "Let's call the police," shouted Wally, "this is stealing you know, they should put the thief in jail." The others agreed, but then mother walked towards the excited group.

"Do you think the police would put a two-year-old girl in jail?" she laughed. "Come on Jenny, show the boys where you hid the toolbox."

"Toolbox? Sandbox," Jenny repeated, and proudly she led the way to the sandbox, followed by five surprised boys.

"You little rascal!" shouted Ronald, while he picked up his sister, "how could you carry this box?"

"Sandy helped me," Jenny replied. Sandy was the little girl next door, and Danny hugged his little sister while the rest of the boys couldn't stop laughing.

Finally the big day arrived, the day that daddy would come home. Mother had baked a delicious chocolate cake, and she had sent her boys to the store to buy streamers, to decorate the livingroom. On the mirror in the hall Ronald wrote with a piece of a candle in big letters: "Welcome home Dad," while Danny picked a bunch of flowers in the garden and arranged them in several vases. This time he didn't think that was a girl's job! In the corner of the livingroom was a big square box, wrapped in lovely giftpaper. On the card it said: To Daddy, from Ronald and Danny. This was the toolbox of course, and the boys were so excited that they looked at the clock every five minutes. Uncle John was going to pick Dad up from the hospital in the family car, and mother expected him back at about three o'clock. And sure enough, ten minutes after three, the familiar car stopped in the driveway, and Mother, carrying Jenny, and Ronald and Danny ran outside. For the next five minutes everybody talked and laughed and talked again, but there was one little person who was very quiet, and looked at Daddy with big, wondering eyes. That person was little Jenny. "Who's that?" she finally asked in a puzzled voice, when that strange man who called himself Daddy kissed and hugged her. She did not recognize her father, and no wonder, it had been so long since she had seen him, and Daddy had put on some weight in the hospital. But after Daddy let her look into his pockets, and Jenny found a small doll in the one pocket, and a ball in the other, she sat contently on her father's knee.

"I have some gifts in the car," Daddy told his family, "boys, can you get them?" Quickly his sons returned with three more parcels. "This is for mother," smiled Dad, and mother found a great big box of chocolates in her parcel. Ronald and Dan both received a puzzle and then Dad had time to look around and notice all the flowers and the cake and the streamers. And then he saw the box in the corner. "What's that?" he wanted to know, and his sons giggled: "For you Dad, because you're so sloppy at times we made you something!"

Daddy was very surprised and happy when he saw his surprise. "I didn't know that I had two carpenters in the family," he laughed. "Now I can never say that I don't know where the hammer is, all I have to do is to go to the toolbox."

That night, when the Johnson family sat down at the supper table, Dad was quiet for a moment. Then he said, and his voice sounded serious, but also very happy: "This is the first time that we are all together again. We have so much to thank God for. Let's all close our eyes and tell our Father in Heaven how glad we are that he gives us so much. And let's not forget all the other sick people in so many hospitals, who are still waiting for a cure." And when father prayed, his wife and children prayed softly with him, and thanked God for all his blessings.

That night, when Danny was almost asleep, he heard the voice of his brother saying: "You know Dan, we are the happiest family in the whole wide world." And this time Danny agreed with his brother.

THE END

CONGRATULATIONS!

Thankful to God we wish to announce the birth of our first child, a son

GERRY DAVID

born April 14, 1969.

Proud parents:
Henry and Mary Veenstra.

18A Gregory St.,
Brampton, Ont.

On April 28, 1969, our heavenly Father gave Gerrit John a baby sister. We named her

TESSIKE KRISTINE

after beppe De Haan.

Henk and Rollina Hultink.

3324 Homestead Drive,
Mount Hope, Ont.

With special thanks to
Dr. Roukema.

With thanks to God, we are happy to announce the birth of our daughter

MARYA ROSE

born May 1, 1969.

A sister for Steven Hadley and Tamara Joy.

Ted and Corrie Bootsma.

80 Liverpool St.,
Guelph, Ontario.

Mr. and Mrs. A. W. Schaafsma are pleased to announce the forthcoming marriage of their daughter

ADA

to

Mr. MARTIN WILLIAM TIGCHELAAR

The ceremony will take place in the First Christian Reformed Church of Hamilton on May 24, 1969 at 1.30 P.M.

Rev. A. W. Schaafsma officiating.

7 Gilbey Dr.,
Ottawa 5, Ont.

Mr. & Mrs. P. Hogendoorn of Owen Sound are pleased to announce the forthcoming marriage of their eldest daughter

MARGARET

to

Mr. HANK VANDERSLEEN

son of Mr. & Mrs. J. Vandersleen of Kitchener.

The wedding will take place D.V. Saturday, May 31 at 4:00 in the First Christian Reformed Church, Owen Sound.

Rev. J. Groen officiating.

Owen Sound, Ont.

Mr. & Mrs. Albert Kok are happy to announce the forthcoming marriage of their daughter

GRACE

to

Mr. DICK NYKAMP

son of Mr. & Mrs. G. Nykamp, R.R. # 2, Hagersville, on June 6, 1969 at 7:30 p.m. in the Christian Reformed Church of Jarvis.

Rev. D. C. Los officiating.

1914 Soli Deo Gloria 1969

D.V. 16 mei a.s. hopen wij met onze geliefde ouders, groot- en overgrootouders

SAKE VELDSTRA

en

MARTJE VELDSTRA—ROZEMA

de dag te herdenken waarop zij 55 jaar geleden in het huwelijk zijn getreden.

Hun dankbare kinderen:
Fonthill, Ont.:
Sip & Dien Veldstra.
Stoney Creek, Ont.:
Bertus & Jansje Veldstra.
Dundas, Ont.:
Tine & Gerrit Van Lenthe.
Hamilton, Ont.:
Jetse & Sjoukje Veldstra.
Itske & Nelly Veldstra.
Klein- en achterkleinkinderen.

Wij hopen dit feit samen te vieren op maandag 19 mei a.s. (Victoria Day). Receptie van 8-9.30 in Astral Restaurant, Mount Hamilton Shopping Centre, 665 Upper James, Hamilton.

Hamilton, Ont.,
18 Mohawk Rd. E., Apt. 206.

On May 17th, 1969, the Lord willing, we hope to celebrate with our parents and grandparents

Mr. and Mrs.
KLAAS GRAANSMA

the occasion of their 40th wedding anniversary.

That the Lord may continue to bless them in the wish of their thankful children and grandchildren.

Folkert and Aafke.
Gerrit and Janna.
Ralph and Annie.
John and Frances.
Henk and Irene.
and 18 grandchildren.

203 East Centre,
Strathroy, Ont.

Met dankbare harten mochten we maandag 7 mei 1969 herdenken dat God onze geliefde ouders en grootouders

DIRK DATEMA

en

JANTJE DATEMA—RITSEMA

40 jaar geleden in het huwelijk verbond.

Dat ze nog vele jaren voor elkaar en voor ons gespaard mogen blijven is de wens van hun kinderen en kleinkinderen.

Loura en Cor Los,
Dutton, Ont.
Hennie en Freek Arwert,
Winschoten, Holland.
Titia en Koos Vander Molen,
Lakewood, Calif., U.S.A.
Gezienа en Dirk Stuut,
Pieterzijl, Holland.
Sjabbo en Hillie Datema,
Noordhorn, Holland.
Ebie en Piet Heida,
Woodstock, Ont.
Roelie en Johan Goelema,
Zuidlaarderveen, Holland.
en 19 kleinkinderen.

Van Starkenborghkan. 27,
Noordhorn, Gr., Holland.

On May 14, 1969, the Lord willing, we hope to celebrate with our parents and grandparents

YKE OSINGA

and

SYBRIGJE OSINGA—FEENSTRA

their 40th wedding anniversary.

May the Lord bless them for each other and for us in the years to come.

Their thankful children:
Mike & Jenny Osinga,
Brantford.
Dick & Bev. Osinga,
Mount Hope.
Siets & Henk Reinten,
Johannesburg, Rep. S.A.
Faye & Dick Verkerk,
St. Catharines.
Wilma & Steve Stelpstra,
Brantford.
Frank & Shirley Osinga,
Caledonia.
John & Phyllis Osinga,
Ancaster.
Joe & Sandra Osinga,
Waterford.
Ella & Paul Stigter,
Brantford.
James Osinga,
Caledonia.
Peter Osinga,
Caledonia.
and 20 grandchildren.

R.R. 2, Caledonia, Ont.

De Haag 1929 — Clinton 1969

Op 15 mei 1969 D.V. hopen wij met onze lieve ouders en grootouders

CORNELIS KUIPER

en

AALTJE HENDRIKA KUIPER—TEN HOOPE

de dag te herdenken dat ze 40 jaar geleden in het huwelijk zijn verbonden.

Dat ze nog lange jaren voor elkaar en voor ons gespaard mogen blijven is de wens van hun dankbare kinderen en kleinkinderen.

Piet en An Kuiper—Knetch,
Stratford, Ont.
Kees en Gré Kuiper—Lazet,
Clinton, Ont.
Threes Kuiper—Guetter,
Clinton, Ont.
Nick en Jenny
Heykoop—Kuiper,
Clinton, Ont.
John en Gerry Bos—Kuiper,
Walton, Ont.
en 22 kleinkinderen.

R.R. 1, Clinton, Ont.

Op de 15de Moye D.V. sil it 40 jier lyn't wêze dat us leave âlden

J. F. BURGHGRAEF

en

B. BURGHGRAEF—v. d. BRUG

Boaske binne.

Dat God harren yet lang sparje mei is de winsk fan har dankbre bern en bernsbern.

Peterboro:
Gryt en Sytse Nyboer.
Whitby:
Fred en Adri Burghgraef.
Brampton:
Clarence en Marion
Burghgraef.
Bailyboro:
Bruce en Jean Burghgraef.
Peterboro:
Charles en Annie
Burghgraef.
Whitby:
Nelly en Tony van der Male.
Omemee:
Jack Burghgraef.
Whitby:
Ann Burghgraef.
Omemee:
Cora Burghgraef.

R.R. 2,
Omemee, Ont., 15 Moye 1969.

On Friday, May 16, 1969, the Lord willing, we hope to celebrate with our dear parents

CHARLES HUIZENGA

and

PIETJE HUIZENGA,
nee REKKER

their 40th wedding anniversary.

May the Lord grant them many more years of health and happiness.

Bloomfield, Ont.:
John and Georgina
Huizenga.
Burlington, Ont.:
Paul and Sylvia Hordyk.
Bloomfield, Ont.:
Sidney and Sharon
Huizenga.
Napanee, Ont.:
Fred Huizenga.
and 5 grandchildren.

R.R. 1, Bloomfield, Ont.

On Sunday, May 18, 1969, the Lord willing, our dear parents

AUKE DE VRIES

and

SIETSKE DE VRIES—ZWART

hope to celebrate their 40th wedding anniversary.

May the Lord grant them many more years of health and happiness.

Their thankful children:
Ruth and Henry.
Arnold and Eleanor.
John and Sylvia.
Allen and Jo.
Jane and Bert.
Sidney and Helen.
and 28 grandchildren.

R.R. 2, Picton, Ont.

Zo de Heere wil hopen wij op 23 mei 1969 met onze geliefde ouders en grootouders

WILLEM HUBERTS

en

EKE HUBERTS—VAN ASSEN

de dag te herdenken dat ze 40 jaar geleden in het huwelijk zijn verbonden.

Dat ze nog vele jaren voor elkaar en voor ons gespaard mogen blijven is de wens van hun dankbare kinderen.

Berend en Tinie Huberts,
Moorefield, Ont.
John en Linda Huberts,
Moorefield, Ont.
Albert en Gre Huberts,
Moorefield, Ont.
Bonnie en Henry Top,
Brampton, Ont.
Aafke en Jan Vischer,
Wallenstein, Ont.
En 16 kleinkinderen.

1929 — 1969

In sincere and humble gratitude to our gracious God we hope to commemorate our parents' and grandparents' 40th wedding anniversary on May 24th, 1969

JOHN HUTTEN

and

ANNIGJE HUTTEN,
nee RIDDERMAN

That God may bless them is the prayer of their thankful children.

De Krim, The Netherlands:
Teunis and Bertha Hutten,
AnneJan, Johan, Allen.
Kentville, Nova Scotia:
Bill and Anne Hutten,
Billy, Teddy, Paul.
Centreville, Nova Scotia:
Jack and Henny Gerrits,
Joanne, John, Arlene,
Sharon.
Grand Rapids, Michigan:
Peter and Diane Plug,
Larry.
Vancouver, British Columbia:
Bill and Karen de Waal.
Grand Rapids, Michigan:
Anne Hutten.
Kentville, Nova Scotia:
John Hutten.

R.R. # 1,
Kentville, Nova Scotia.

Nijkerk 1934 — Ottawa 1969

We are thankful to God with our parents and grandparents

HENDRIKUS HOGEVEEN

and

JANNETJE HOGEVEEN—HAVERKAMP

that they may celebrate their 35th wedding anniversary on the 16th of May.

May the Lord bless them for each other and for us in the years to come.

Clinton, Ont.:
Huib and Nanny Budding.
Ottawa, Ont.:
Bert and Gerda Hogeveen.
Cor and Jetty Hogeveen.
John and Jane Vandesande.
Hank Hogeveen and
Helen Pranger.
John Hogeveen.
Bert and Rita Hoolwerf.
Henny Hogeveen.
and grandchildren.

69 Harris Pl.,
Ottawa, Ont.

1925 Andijk Richmond 1969

The Lord willing, on May 30, 1969, our parents

MATTHEW KWANTES

and

JESSIE KWANTES—GROOT

hope to celebrate their 40th wedding anniversary. As their children and grandchildren, it is our hope and prayer that the Lord will spare them and grant them many more years together.

"I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust." Ps. 91:2

Their thankful children:
Harry and Rie Kwantes,
Rennville, Minn.
John and Thea Kwantes,
Vernon, B.C.
Dick and Anne Kwantes,
Tokyo, Japan.
Anne and Len Benschop,
Little Britain, Ont.
Matthew and Dorothy
Kwantes,
Ladner, B.C.
Mary and Jack De Kok,
Lowther, Ont.
Louis,
Tena,
Richmond, B.C.
and 19 grandchildren.

Open House — 7:00 to 10:00 p.m. on May 29, 1969, 814 Mowbray Road, Richmond, B.C.

Rotterdam 1934 Simcoe 1969

We are thankful to God with our parents and grandparents,

BEN HOFLAND

and

ELISABETH HOFLAND—BERKENBOSCH

that they may celebrate their 35th wedding anniversary on May 16, 1969.

Psalm 121.

Lena & Henry Eising.
Ellen & John Zandstra.
Edward & Betty Hofland.
Ben & Angela.
Ralph.
& 10 grandchildren.

R.R. # 7,
Simcoe, Ont.

With thankful hearts we hope to celebrate on Friday, May 16, 1969 the 35th wedding anniversary of our dear parents and grandparents

RINZE POORTINGA

and

DIRKJE POORTINGA,
nee VAN VOORST

May God bless them for each other and for us in the years to come.

Their thankful children:
Iepe Poortinga,
Harrietsville, Ont.
John and Theresa Poortinga,
Darlene and Ernest,
R.R. 3, Belmont, Ont.
Richard and Tena Poortinga,
Dorothy,
Galt, Ontario.
Jan and Ann Poortinga,
R.R. 3, Belmont, Ont.

R.R. 1, Mossley, Ontario.

WANNEER ZAL 'T ZIJN?

OF IS HET GAUW EEN JUBILEUM?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

1934 — 1969

On Saturday, May 17, 1969, the Lord willing, we hope to celebrate with our dear parents & grandparents

JACOB FLIKKEMA

and

JANTJE FLIKKEMA—PASTOOR

the occasion of their 35th wedding anniversary.

May the Lord bless them for each other and for us in the years to come, is the wish of their thankful children:

Albert & Henny Flikkema,
Georgetown.
Piet & Ann Flikkema,
Huttonville.
Tena & Henry
Klumpenhouwer,
Brampton.
John & Jane Flikkema,
Brampton.
Dianne & Gerrit Pikkert,
Maurice, Iowa, U.S.A.
Joanne & Walter Mann,
Brampton.
William Flikkema, at home.
Meindert Flikkema, at home.
Greta & Dick Biersteker,
Newcastle.
Francis Flikkema, at home.
Richard Flikkema, at home.
and 16 grandchildren.

R.R. 3, Streetsville, Ont.

Reception at the 2nd Chr. Ref. Church, Brampton, Ont. in the afternoon from 2:00-5:00 P.M.

On Saturday, May 17th, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

ROMMERT BOOMSMA

and

JANKE BOOMSMA
(nee Jongsma)

the occasion of their 35th wedding anniversary.

"O give thanks unto the Lord, for He is good, for his mercy endureth forever." Ps. 136:1

May the Lord bless them for each other and for us in the years to come.

Their grateful children:
Henry and Nelly Stolk,
Brantford.
Martin and Helen Boomsma,
Simcoe.
Jake and Joanne VanderSchee,
Brantford.
Clarence and Clara Louter,
Brantford.
George and Jane DeBoer,
Jerseyville.
Pat and Cor (engaged).
Teddy.
and 11 grandchildren.

R.R. 3, Scotland, Ont.

On May 17, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

JAN KLOOSTERMAN

and

OKJE KLOOSTERMAN—HOEKSTRA

the occasion of their 35th wedding anniversary.

We thank God for all the mercy shown unto them. And that the Lord may bless them for each other and for us in the years to come, is the wish of their children and grandchildren.

Thornton, Ont.:
John and Jane
Kloosterman Jr.,
Carolyn, Conny and John.
Barrie, Ont.:
Aarn and Hilda
Kloosterman,
David, Paul, Michael.
Thornton, Ont.:
Piet and Janny Mudde.
Corrinna, Dennis, Teresa.
Thornton, Ont.:
Sid and Willie Kloosterman,
Kimberley, Steven,
Lori-Anne.
Thornton, Ont.:
Wayne and Leny
Kloosterman,
Vincent.
Everett, Ont.:
Garry and Ruth
Kloosterman.
Thornton, Ont.:
Nienke Kloosterman.

Address: R.R. I, Thornton, Ont.

On Saturday, May 17, 1969 we hope to celebrate the 35th wedding anniversary of our beloved parents

DERK KAMINK

and

HENDRIKA KAMINK—TOLKAMP

That God may bless them and spare them for each other and for us, is the prayer of their thankful children.

Herman.
Benny.
Dini and Bill Terpstra.
Dick.
Bill.
and 4 grandchildren.

R.R. # 2, Consecon, Ontario.

On Sunday, May 11, D.V. we hope to remember with our dear parents and grandparents

HENDRIK HENGEVELD

and

DINA HENGEVELD—GEURINK

the occasion of their 30th wedding anniversary.

We are thankful that the Lord has spared them these many years and hope that he will continue to do so many more years.

Their grateful children:
Willem.
Bernard.
John.
Ada en Jacob Zekveld,
Anthony, Henry and
Harry.
Henry.
Hermien.

R.R. 3, Woodville, Ont.

On May 12, 1969, we celebrated the 30th wedding anniversary of our dear parents and grandparents

JAN SPYKSMA

and

JIKKE SPYKSMA—DYKSTRA

It is the prayer of their thankful children that the Lord may richly bless them in the years to come.

Victoria, B.C.:
Bert and Bea
Vander Heiden,
John and Paul.
Duncan, B.C.:
Bill and Kootje Spyksma.
Finlay Forks, B.C.:
Bob and Jennie Spyksma,
Shelley.
Victoria, B.C.:
Lucy Spyksma.
Peter Spyksma.

630 Agnes Street,
Victoria, B.C.

Rozenburg 1944 — 1969 Cayuga

On Friday, May 16th, 1969, the Lord willing, we will celebrate with our dear parents and grandparents

ARY VAN DER KOOY

and

MARIA VAN DER KOOY,
nee VAN DER KNAAP

the occasion of their 25th wedding anniversary.

Mike and Tena Postma,
Michele & Anthony,
St. Catharines.
Peter and Nellie De Haan,
Smithville.
Evelyn.
Joyce.
John.
Kathleen.

Open house: Friday, May 16, 1969.

Cayuga, Ont., R.R. 4.

On Saturday, May 17, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

JEHAN DE YOUNG

and

JELTJE DE YOUNG,
nee BOOTSMA

the occasion of their 25th wedding anniversary.

May the Lord bless them for each other and for us for many years to come.

Their thankful children:
Juliana and Sytze Bergsma,
Andrew.
Henry.
Patricia.

R.R. 1, Vinemount, Ont.

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For other CLASSIFIED ADS see page 11

...sion Work in Holland

...ar I wrote an article ...Why Missionaries to Hol- ...n response to the article ...d a letter which chal- ...ne to write again on the ...ubject. The correspondent "There is such a hunger ...Truth in Holland, we filled ...ys with visits (when holi- ...in Holland) from morning ...ght and we could have con- ...d this much longer" . . . received letters galore and ...call is the same: "Come over help us.'" The writer of ...se words accepted the "Mace- ...dian" call and is now a mis- ...nary candidate and will be ...ving for the Netherlands short- ... Why do these fundamentalist ...hristians consider Holland a mis- ...ion field? What type of work ...re they engaged in? What do ...hey teach?

Missionaries in Holland have their various emphases. However, their desire to spread evangelical literature is very interesting to note. This literature is often a translation from English into Dutch. I once attended a missionary rally where a representative of the Bible Christian Union spoke. This gentleman said that there was little or no real evangelical literature written or published in the Dutch language. There was thus a dire need for evangelical books to be translated into the Dutch language. After the meeting, I asked the gentleman if he could show me the literature he was referring to in his message. He did, and pointed out a few works on the display table. They were devotional books. I have a letter from the "Things To Come Mission" (T.C.M.) which states, "Our work there (in Holland) consists mostly in literature. The Wierings (their missionaries) put out a Bible study monthly for adults and also a Youth magazine which, as I understand it, is the only youth magazine in the Dutch language." The Christian Literature Crusade, Inc. writes that "there is no evangelical bookshop as yet" in Rotterdam. (1) The Christian Literature Crusade published in the beginning of their Dutch mission adventure such books as Calvary Road and Gladys Aylward. "But the real incentive for the development of a regular publishing program came with the opportunity to produce the books of Corrie ten Boom in Dutch. For years Corrie ten Boom has been traveling abroad more than in her own country. Most of her books have not yet been published in Dutch. We receive reports of people being blessed through the reading of these books, one of which is titled, A Prisoner And Yet. These books, with their tremendous testimony to the faithfulness of God, can be given to man or woman, saved or unsaved, young or old, intellectual or less learned. In the future we plan to publish two other titles by Corrie ten Boom, the biography of C. T. Studd, and one or two children's books. Please pray for this side of the ministry." (2) The Eastern European Mission uses a Bible correspondence course entitled "Light of Life." This course in the Gospel of John (24 lessons) has been translated into Dutch by the mission for use throughout the country. (3)

Why this desire to translate and publish literature in the Dutch language? It is generally believed that there is a startling drift to Roman Catholicism in Europe. Many European church leaders are believed to have fallen prey to Rome's ecumenical face and thus have betrayed the Lord and the Reformation. There is little "clear, clean theology" to be found in the Europe of today. (4)

The Christian Literature Crusade has put it this way: "In Germany and Holland . . . Writers abound but few of them communicate with the man in the street. They're wrapped up in theology and doctrine and can't break through to give a cup of cold water to thirsty men and women." (5) The general opinion seems to be that there is a great dirth of evangelical literature in the Netherlands. In my opinion, this attitude betrays a lack of knowledge of Dutch literature of yester year and what is being written today. It is rather startling though to discover that Holland with its hosts of bookshops is considered a country with a great lack of evangelical literature.

What is taught by the missionaries? All the groups are fundamentalistic with Ana-baptist tendencies. In order to give the reader an idea of what is being taught, I will go into the background and doctrine of three missions. 1. The Things To Come Mission. Mr. P. Wiering is of Dutch descent who came to the U.S.A. to study in the T.C.M. Bible School and then went to Curacao to work there for a term as a missionary and decided to go back to Holland after this experience. Mr. Wiering is spreading his message by personal teaching and literature. He has a small Sunday School, mainly for children, and a weekly Bible class in Amersfoort. He believes that there is a real need for some to carry out Ephesians 3:9 . . . . in Holland. There is much confusion as to what is God's plan and purpose for this dispensation of grace, and this is a hindrance to the furtherance of God's work." (6)

The T.C.M. was founded by a former missionary to the Congo, who, because of ill health, could not return there and so organized a mission dedicated to worldwide evangelism through the methods of the apostle Paul. This group is very sectarian. It hangs its theological hat on Ephesians 4:1-7, "We affirm that the sevenfold unity expressed in this passage is the Holy Spirit's DOCTRINAL STATEMENT for the Church which is the Body of Christ. We believe that all expressions of doctrinal position and requirements for this Dispensation of the Grace of God must be in full accord with the Holy Spirit's outline. We recognize other doctrinal unities for other dispensations, but we affirm that Eph. 4:4-6 stands alone as the Doctrinal Unity for this dispensation." (7) This doctrine is thus rather limited in its scope. One portion of Scripture is taken and a whole theological system is built on it. Consequently, the C.T.M. has come to some strange interpretations of the Bible. In the light of Ephesians 4:1-7, there is no place in the Bible where the Lord's Supper and baptism "are linked together either as ordinances or as sacraments for the Church." . . . "We affirm that water baptism has no place in God's spiritual program for the Body of Christ in this day of grace." (8) This mission belongs to what is called "ultra" or extreme dispensationalism. Dispensationalism find followers in many of the fundamentalist churches both in U.S.A. and Canada. What is dispensationalism? I will present to you various definitions for clarification given in an article "An Outline Study on Dispesationalism." "Dispensation (Gr. oikonomia), household managment, stewardship, hence any provision of trust or the duties of that position, provision, arrangement." . . . "A dispensation then is a period of time in which God is dealing with men in some way in which He was not dealing with them before." . . . "Dispensationalism is that system of Biblical interpretation which interprets the Bible from the viewpoint of designated periods of time during which a particular revelation of God's will and mind is operative, and during which man is tested in relation to that particular revelation." . . . "The period during which a particular revelation of

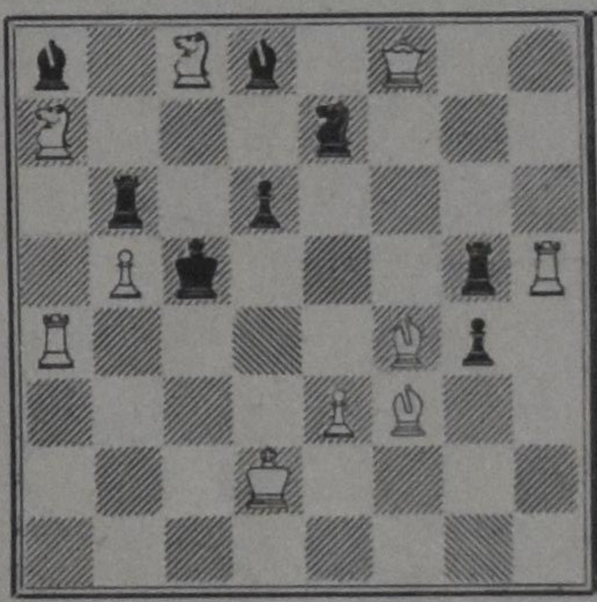
(Continued on page 10)

Let's Play Chess

Editor Mr. C. HESS

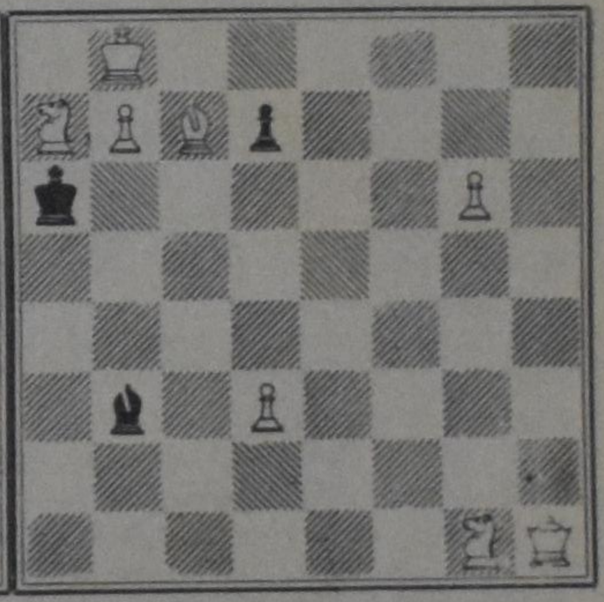
SECOND SERIES OF PROLEMS IN MAY

No. 350
Author: Chess Club Holland
Black: 8 pieces



White: 10 pieces
White to play and mate in three moves. 3 points

No. 351
Author: P. Layer, Canada
First Publication
Black: 3 pieces



White: 8 pieces
White to play and mate in two moves. 2 points

NOTES

1. No. 350 was composed by members of a Dutch Chess Club in 1929. They made it for a tournament and won the first prize. The problem got a name too: they called it "Obstruction". However, it is not too easy to find the full solution you have to send in.
2. Mr. Layer sent his next contribution to our column, a meredith again. No. 351 is not too hard a problem this time: a real refreshment after the headaches you got from the Dutch chess players. Keymove and threat, if any, are asked for.
3. The deadline for all solutions of the May problems is the 20th of June. People outside of Ontario have time till the 25th. Newcomers are advised to send with these solutions also the Numbers IX and X which will appear next week.

THE WORLD AROUND US

THAILAND

In February of this year elections were held in Thailand. This may not sound like a startling news item at first glance, yet it was a significant event in that country. Since October 1958, political parties, elections and representative government were forbidden. Thailand was governed by martial law under an "administrative" constitution. During this time an appointed constituent assembly slowly deliberated on what kind of governmental system would fit the country best. There was need for a long hard look at the political institutions in the country because the years prior to 1958 had brought little else but disorder. In 1932 the country ended her ancient monarchy; since then there have been 11 constitutions, 15 governments, numerous coups and a wide assortment of political parties, none of which could get a following large enough to provide stable government. So what amounts to a ten year moratorium on elective government was instituted in the hope that a system could be developed that would provide the country with a stable elective form of government.

In 1968 a new constitution was promulgated, an Upper House was appointed, a new electoral law was passed. The result was predictable; immediately a number of political parties were either revived or new one were formed. Under the new set up the king is head of state, upholder of the Buddhist religion, and supreme commander of the Thai armed forces. There are provisions for the role and mission of the king and the rights, liberties and duties of the Thai people. The "directive principles" of state policy include a guarantee of Thailand's independence, reciprocity in international relations, the responsibility of the armed forces to safeguard independence or to "suppress riots," the promotion of education and research, the preservation of the national culture, the support of private economic initiative, the encouragement of agricultural pursuits, the expansion of social welfare for the "happiness of the people," and the promotion of local government.

The Upper House is appointed, but the Lower House, the legislature, is elected for four years. There is an unusual twist, however; the Prime Minister and the Cabinet are both appointed by the king, and Ministers cannot vote in the National Assembly. This could, in effect, place a great deal of power in the hands of the executive because the Ministers would feel more responsibility toward the king who appointed them than toward the elective representatives of the people.

How the system works remains to be seen, of course. But even if it does not prove to be a full democracy as we are used to in this country, it is at least an attempt to solve the problem of government without resorting to a one man or one party dictatorship. The problem of government is compounded in Thailand because of the proximity of China and strong communist insurrection groups in neighbouring states. In Thailand itself the communist party has been outlawed for many decades and has maintained itself with difficulty as an underground organization. The party is extremely hostile to the new electoral parliamentary way and does not plan to "go political" but will proceed to use their "people's war," using violent means to attain their goal. They will also try to intimidate and persuade the people not to vote or participate in any form of electoral government.

Although the communists have been trying for years to gain a foothold in Thailand, their efforts have been much less successful than in other Southeast Asian countries. It is estimated that the total number of communist guerillas is less than 4,000 and does not seem to have grown at all in the past few years. A number of communist defectors in Thailand have openly stated that the nation will never be won over because so very few of the young people are willing to join the communists. Even in isolated and poor areas communists have great difficulty recruiting young men. Not that the young Thais do not have grievances against the government; they have, but they apparently see little hope in bettering the situation through the violent methods the communists employ. The rural population in Thailand seems instinctively to withdraw from politics. Most of them are strong individualists and traditionalists. The family ties are very strong. Most of the farmers own their own farm, even though they may be deeply in debt. There is thus no absentee landlord problem as is the case in Vietnam.

The Thai government has understood that a political vacuum in a village can bring troubles. Consequently much effort is expanded to improve the quality of administration of local government in the villages and provinces. Good service, good police, and good developments are the ingredients of success in Southeast Asia, and Thailand, although far from perfect in all these categories, is superior to the other neighbouring countries. Efforts are made to establish good communications between the governed and the governors. The lot of the farmer and his wife and children are made better by providing as much aid as possible. Villages which hardly ever saw an outsider except a tax-collector are visited by mobile information teams and mobile development units which have introduced different kinds of technicians to help the villagers in their daily lives and in protecting themselves.

Because the government is interested in them and is helping them a great deal of information about the communist guerillas is passed on to the government. This makes it possible to drive the guerillas from their sanctuaries; they have to separate and decentralize in order to escape government forces. The result is that they have to spread themselves very thinly in order to escape detection, are removed from areas where food, information, and recruits are readily available, and thus are much less effective. The danger of terrorists is not over — and probably never will be — but at least it is kept to a minimum which is a sustantial improvement in Southeast Asia.

Thailand is trying very hard to become a modern nation with a good industrial base to supplement her agriculture. She has the advantage of having a group of young, well trained, intelligent and progressive technicians. Her free economy and trade-consciousness have brought her some substantial foreign investment. The annual per capita income has increased at about 4.5 per cent in the last few years and now stands at about $140.

Thailand is also very active in foreign affairs.She has helped to form the Association of Southeast Asian Nations (ASEAN), the Asian and Pacific Council (ASPAC), and the Southeast Asian Ministers of Education (SEAMES). In addition, Thailand is very active in the Asian Development Bank, the Mekong Committee of the United Nations Economic Commission for Asia and the Far East and other special committees of the United Nations.

At present the Thais are concerned primarily about two things: one is that the country, by granting air bases to the United States and allowing Bangkok to be used as a "rest and recuperation" site for the troops in Vietnam will be considered to be nothing more than a lackey of the United States. The other fear is that the United States will withdraw its troops from Vietnam without there being a proper settlement which will contain the communists. Thailand feels that the United States could well lose interest in all of Southeast Asia, in which case the Chinese influence may well become too powerful to resist. Neither of these problems are pressing yet, however, so for the present the country can put its energies into making the new system of government a success.

J. J. Bout

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MISSION WORK IN HOLLAND

(Continued from page 9)

God's mind and will has been operative on mankind; as during the Christian dispensation; during the patriarchal dispensation." . . . "A dispensation is an era of time during which man is tested in respect to obedience to some definite revelation of God's will. Seven such dispensations are recognized by many premillennialists. Other premillennialists speak of only three or four. Still others prefer not to be classed as dispensationalists at all." . . . . "Ultra-dispensationalism: The prefix ultra signifies: excessively, exceedingly, beyond what is common, ordinary, natural, right, proper, or the like." (9) The T.C.M. believes the following: "(1) The great commissions in Matthew and Mark are Jewish. (2) The ministry of the Twelve was only a continuation of the ministry of Christ. (3) The church (mystery or body church) did not begin at Pentecost. (4) The sign gifts were Jewish and related to the kingdom period only. (5) Water baptism is not for this age. (6) That there is a distinction between Paul's early and later ministries. (7) That the mystery church began with Paul. (8) That Acts 2:38, Mark 16:16, Luke 7:30, etc., teach a legalistic plan of salvation different from the grace plan for this age." (10)

Usually groups such as the T.C.M. want people to search their literature first, and then adjust the Bible to fit their way of thinking. T.C.M. stresses therefore the literature aspect of mission. Also, a missionary, before he is sent to the mission field, is required to study and write the answers "to the 300 questions in The Fundamentals of Dispensationalism by C. R. Stam. These answers must be given to the Field Representative for correction not later than 6 months after application is made." (11) T.C.M. is an extreme type of mission. Yet, it has gained adherents in the Netherlands. The other two missions are more the ordinary type of missions, both falling under the "faith" mission category.

2. Bible Christian Union, Inc. The B.C.U. was founded by Gans Pertelevitch Raud, an Estonian who after his conversion did considerable mission work in Europe. After much thought and prayer he was led to go to the U.S.A. to open an international mission center. After a very hazardous journey, Mr. Raud set foot in the U.S.A. on February 20, 1915. In 1917, the mission work was formally organized in the home of Mr. and Mrs. MacDonald of Washington, D.C. In the early days, the name was Russian and Slavonic Bible Union. The work was then mainly among the Slavonic people. In the late 1920's, the name was changed to European Christian Mission as the work had become broader than the Slavonic countries. Later the name Bible Christian Union was chosen as the mission had expanded its work to include North America as well as Europe. B.C.U. mission work in Holland commenced after World War II. Rotterdam was the first city chosen for mission work. Street meetings are held now and there is also a hall for churches services and Bible study groups etc. Mr. Looy, the Dutch B.C.U. representative writes "It is remarkable how the Dutch are willing to listen to the Word of God. We are not hardened people. There are conversions when the gospel is preached in the power of the Holy Spirit.". . . . "Tell the people in America to pray and to send workers to our continent." (12)

The children work of the Union is very strong. Tent meetings are also being conducted. One man, who lived in Canada for several years and has married a Canadian, is doing personal work mainly among the seamen in Spykenisse. (13) There are now two organized B.C.U. churches. (14) The B.C.U. also publishes two periodicals Bybellicht and De Lantaarn. The B.C.U. is fundamentalistic in outlook and individualistic in its doctrine of the church. They are strictly premillennial in the doctrine of the second coming of Christ. As a faith mission, the C.B.U. does not guarantee a salary to its workers. Deputation work must be done by missionary candidates in order to secure support for their work in the mission field. "No salary is guaranteed to any member of the Bible Christian Union. All who offer themselves for missionary service must do so in the confidence that their dependence is upon the Lord for the supply of all that is necessary for their ministry. Missionaries are expected to secure promises of support for the Bible Christian Union, or the department concerned, before they proceed to the field of service appointed to them. This interest shall cover outgoing expenses, equipment, and maintenance while on the field of service." (15)

3. The Bible Club Movement. "The Bible Club Movement is a fundamental, evangelical organization concerned with propagating the Gospel of the grace of God as revealed in the Scriptures. It is evangelistic in that its members regard the winning of souls to Christ as a primary objective. Closely aligned with this is the desire to establish believers in the Word of God and encourage them to memorize the Word so that they may go forth as witnesses seeking others who are lost in sin." . . . "The Bible Club Movement is interdenominational in character and is independent of any ecclesiastical control or influence. It is opposed to apostacy both in the churches of the United States and Canada as well as on the foreign mission field." (16) In 1949, the first B.C.M. missionary arrived in Holland. She is originally from Grand Rapids, Mich., and her parents had come from Holland before their marriage. She started to work in Amsterdam. Living quarters seemed almost impossible to find in this densely populated city. Yet, a third floor room was located in a strategically located area. The work grew and in 1953 a houseboat was required. The city granted permission for placing the boat in the Herengracht. The name Bible Club Movement Philadelphia, U.S.A. in the canal side of the boat often attracts comments from the tourists in the sight-seeing boats. Already in 1954, about 150 boys and girls came to the various Bible clubs every week. Other work done by the mission entails a month summer camp and tent meetings for children. The work in Amsterdam is according to the B.C.U. desperately needed." Communism, socialism, and modernism oppose efforts to win the children for Christ." (17) Also, only three percent of the population of Amsterdam attend church. (18) In 1958, permission was granted for the placement of another houseboat in the Herengracht.

In 1959, a permanent ministry was started in the Voorne and Putten islands, "from which a Macedonian call had come some years before, but there had never been anyone to send." In the village of Hellevoetsluis a third houseboat was placed. And now "precious, living stones' are being pointed from the 'foot of hell' to Heaven's open door as another area is claimed for Christ in the 'land below the sea'." (19)

The total missionary personnel is now five and one national. The work is still growing and deputation work for financial support is regularly done in North America.

Mission work in Holland is expanding. More workers are being called for. The Christian Literature Crusade expresses the wish of each mission, "We are also keen to launch an appeal to second generation Dutch emigrants in other lands, to come back to Holland to help us in this ministry." (20) Perhaps it is for many readers of Calvinist-Contact surprising that Holland is being considered such a needy mission field. And — this mission field is fruitful for the missions are increasing. The churches in the Netherlands should do some serious thinking about this influx of foreign missions and their successes. Many of the missions attract people who have a church background. What draws them into a mission? This is the question the Dutch churches should try to answer.

Rev. J. D. Tangelder.

Bibliography:

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HEALTH, LABOUR, PRODUCTIVITY

1969 World Health theme points up occupational health.

"**Ay, mi dolor de espalda**" is a universal lament. Though rendered here in Spanish, it is uttered in all languages, by both sexes, by all races. Its English translation is the familiar "Oh, my aching back."

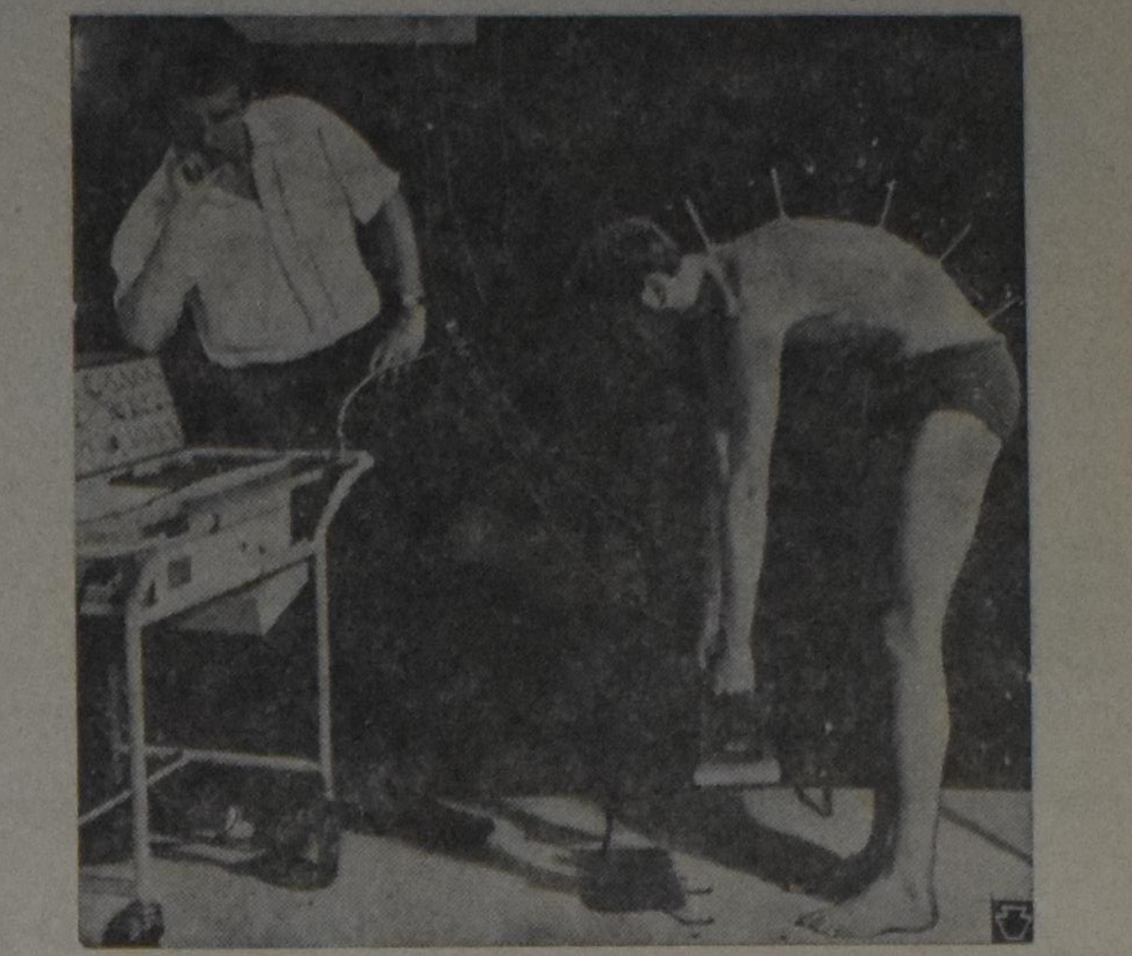
The ache could mean nothing more than a simple pain that adults suffer from every so often. Or, it could be more serious — a spinal injury, caused by lifting loads in the way this photo shows.

The young man, looking much like a human pin cushion, is being monitored in British tests for spinal curvature and contraction, while displaying just the lifting style that frequently does damage to the spine.

Because his knees are straight, when they should be bent, and because his back is bent, when it should be erect, it is the spine that bears the full burden of the load carried — rather than the more muscular thighs and legs.

Particularly among farmers, who probably stoop and lift more than other workingmen, do back ailments represent a major cause of ill health. Each day a farmer is sick there is a pair of hands less for labour on the land. The result is, inevitably, lower agricultural productivity.

Thus, it is upon good health that both labour and productivity depend, not only on the farm, but in industry, in commerce, and indeed, in all occupations.



The Bible Society

In the year 1967, 75 million sets of the "Select Works" of Mao, the Chairman of the Communist Party in Mainland China, and 350 million copies of the "Red Book of Quotations of Chairman Mao" were distributed throughout the world. This was a unique event in publishing history. Never before has a message reached so many millions in such a short time. Apparently Chinese Communism is aware of the fact that many young nations are throwing off their illiteracy and of the tremendous influence of the printed page upon the human mind. Even though a minority of the Chinese people are Communist, these members are committed to winning the world to the thought of Chairman Mao. Their colporteurs can be found in most of the countries of Asia, Africa and Latin America. No sacrifice is too much for them. To many young people the "Little Red Book" has become a precious possession and the "Book" is spreading the flame of revolution and atheism.

What does the Christian Church do to win the millions for Christ? We also have a "Book" — it is the book of God, offering the world peace and righteousness. And — by the grace of God — we have a worldwide organization, which has only one aim, i.e. to help the churches in sharing the Bible with others — **the Bible Society.**

The British and Foreign Bible Society was founded in 1804 as fruit of the Evangelical revival. Through the years the purpose of the Society has remained the same — "to encourage the wider circulation of the Holy Scriptures, without note or comment". The founders were convinced that the Holy Spirit himself was able to apply the Word of God to the heart of man wherever it was read.

The work of the Bible Societies is

1. **Translation.** At the moment some 3,000 translaters are working in at least 800 languages under supervision of the Bible Societies. The Scriptures appear in a new language every two weeks.

2. **Publication.** Every day of the year 275,000 Bibles, Testaments, Portions and Selections of Scripture are published and distributed. Total world distribution last year was 110,000,000. For 95% of the people of the world the Bible Society is the only source of Scriptures.

3. **Providing Free or Below Cost Bibles.** Most of people in the world cannot afford to pay for a Bible. As a result the Bible Society is obliged to distribute 80% of its Scriptures either free or below cost.

The demand for the Scripture is the greatest in history. If the Bible Society had the funds it could double Scripture distribution in the world!

The world-budget of the United Bible Societies is $7,600,000 and the Canadian Bible Society must provide in 1969 $800,000 towards this budget.

What do we do as Christian Churches in Canada?

The least we can do is to use the bulletin covers, the envelopes and the folder "Now" on some Sunday. Every church should order these materials free from the nearby District office.

What do you do personally?

Don't wait for others! Contact the District office or the National office of the Canadian Bible Society, Suite 200, 1835 Yonge St., Toronto 7, Ont.

Indeed, we have more to offer than the "Little Red Book" — the Book of God himself. Let the millions read it!

(Rev.) G. Rienks,
Simcoe, Ont.

U behoeft geen lid te zijn van een vereniging om aan onze

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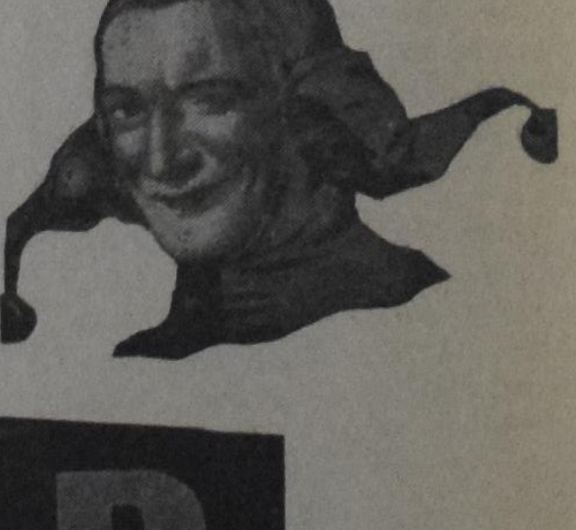

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•

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CROSSWORD PUZZLE

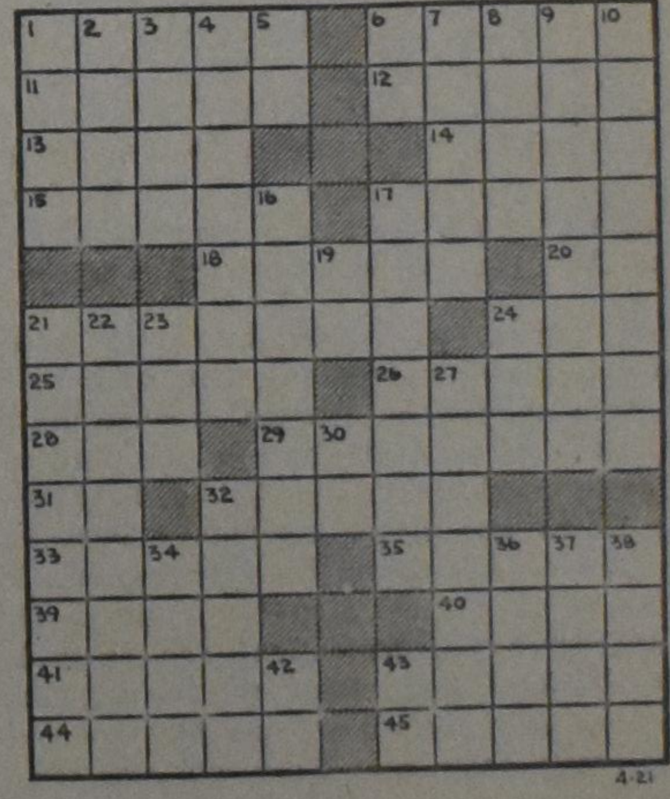
ACROSS

1. A heap of stones
6. NASA's domain
11. Great Lake
12. Richthofen or Munchhausen, e.g.
13. Large floating vessels
14. Dancer's cymbals
15. Misspend
17. Name of note in Argentina
18. Mythical giant-sized hunter
20. Continental abbreviation
21. Pacify
24. Through
25. Display frames
26. A sheer fabric
28. Dutch commune
29. Good-for-nothing
31. Sales notice
32. Dull; tedious
33. Brawl
34. Well-known Huey
35. Socially elegant
36. Prepares for battle
37. Heavy cord
38. Russia's U.P. or A.P
39. Forehead
40. Malayan boat
41. Unaspirated consonants
42. Certain student: abbr.
43. Dress trimmings
44. Garden tool
45. Desert spots

DOWN

1. Mountain man's tobacco portion
2. Exhalation
3. Exasperates
4. Baltic seaport
5. Ens
6. Diamond theft by Lou Brock: abbr.
7. Eucharistic plate
8. Sandarac tree
9. Army officers
10. Traps
16. Typist's blunder
17. Female bard
19. Sex appeal
21. Preface
22. Like a run in a stocking
23. Expert flyer
24. Crusty item
27. Site of ancient games
30. And therefore
32. Small American flycatcher
42. Certain student: abbr.
43. Depart

Saturday's Answer



SOLUTION to previous Crossword Puzzle

TEACHERS WANTED

The Calvin Memorial Christian School of

ST. CATHARINES

requires:

● one Grade 7 teacher.

commencing Sept. 1969. Applications are invited. Kindly direct inquiries to: John Stronks, principal, 300 Scott St., St. Catharines, Ont.

The John Calvin Christian School of STRATHROY, ONT., near London and University of Western Ontario, invites applications for

A TEACHER

(preferably male)

for grade 6 (27 pupils in this grade). Please write or call collect Mr. G. H. Bonekamp, principal, at the school 245-1934, 48 York Street, Strathroy, Ontario, or residence 245-2704.

CLINTON, ONTARIO

Calvin Christian School of Clinton, Ontario invites applications for

A GRADE ONE TEACHER

Small class, single grade, congenial atmosphere, progressive educational outlook, O.A.C.S. scale. Write or call Mr. H. Budding, Box 658, Clinton, Ontario. Phone (519) 482-7851.

Immanuel Christian School, Letbridge, Alberta needs a

MATH - SCIENCE TEACHER

for the junior high section. Great opportunities (including university facilities). Find out and write to Mr. George Yntema, prin., 802 - 6th Ave. No., Lethbridge, Alberta.

The Centennial Christian School located at Terrace, B.C., Canada, requires

ONE TEACHER

for Grades 1 and 2, and

ONE TEACHER

for Grades 3 and 4, for 1969/70 school term. For further information please contact: Mr. Epp Talstra, 4715 Olson Avenue, Terrace, B.C.

Due to increase of pupils and expansion of the buildings the Board of the Trenton Christian School invites

QUALIFIED TEACHERS

to apply for positions in various grades. Applications should be addressed to Mr. J. VanderVliet, R.R. # 2, Consecon, Ont.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

The Immanuel Christian School of Aylmer will need a

TEACHER

for the primary grades for the school term beginning September 1969. Please send applications, stating qualifications and experience to the principal, William Hordyk, R.R. 1, Aylmer, Ontario.

The Wallaceburg & Dresden Christian School needs

1 TEACHER

for grade 1 and 2,

1 TEACHER

for grade 3 and 4

for 69-70 school year. Please send applications and references to Mr. Wm. Sluys, R.R. 1, Dresden, Ont.

Who would like to join the congenial staff of the 8-room Canadian Christian School of Jarvis, Ont.? We need a

PRINCIPAL

and

TEACHERS

Please send your application, stating qualifications, experience and grade preference to the principal Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone (519) 587-2604.

Springdale Christian School needs

A TEACHER

for grade 1 and 2. We are located only 25 miles north of Metro Toronto. For further information write to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

The John Knox Christian School of Woodstock, Ontario, will need

A TEACHER

for the '69-'70 schoolyear for one of the higher grades. Send your application to the principal, Mr. R. Vander Ploeg, 1045 Parkinson Rd., Woodstock, Ontario.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

Drayton Calvin Christian School needs

TEACHERS

for Sept. '69 in the primary and/or intermediate grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The Calvinistic Christian School of

WELLANDPORT

needs teachers for the 1969-1970 schoolyear.

☆ French teacher
☆ Teacher for grade 2 & 3
☆ Teacher for grade 3
☆ Teacher for grade 4 & 5
☆ Teacher for grade 6 & 7

Our 10-room school is conveniently located in the Niagara Peninsula near the city of Hamilton and St. Catharines. Both these cities have a University which would facilitate further studies. Send your applications to Mr. J. Tamming, principal, R.R. 1, Wellandport, Ont.

The Canadian Christian School of Smithers, British Columbia needs a

TEACHER

for grade 4. This is an excellent position with approximately 30 students. We also invite applications for a position in Junior High, grades 8, 9 and 10. Send your applications to H. Bakker, P.O. Box 2117, Smithers, B.C.

The Holland Marsh Christian School requires

A TEACHER

for the schoolyear 1969-70. Located just north of Toronto, within reach of 3 universities and the A.A.C.S. institute. Small classes. Please apply Mr. Andy Brouwer, secr., R.R. 2, Newmarket, Ont.

Vancouver Christian School needs

A TEACHER

for grades three and four or grades four and five. Please state Christian commitment, qualifications and references in your first letter. NUCS salary scale in effect. Reply to G. Ensing, Principal, 5621 Killarney St., Vancouver 16, B.C.

The Barrie Timothy Christian School, conveniently located near Toronto, is in need of:

ONE ADDITIONAL TEACHER

for the primary grades due to increased enrollment. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

The Duncan Christian School is in need of a

PRINCIPAL

and an

ADDITIONAL TEACHER

in the primary grades. The City of Duncan is situated in the beautiful countryside of the Cowichan Valley on Vancouver Island, B.C. Please send your application or request for further information to: Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

The expanding Edmonton Christian High School requires two qualified

SCIENCE TEACHERS

for the fall term. Anyone interested in teaching Math, Physics, Chemistry or Biology is requested to write to Mr. J. Tuininga, 14304 - 109 Avenue, Edmonton 50, Alberta or call collect (403) 454-9357 days, 484-6814 evenings.

DURHAM CHRISTIAN HIGH SCHOOL, young but growing, will need a

TEACHER

for the 1969-1970 schoolyear. Please send applications — stating qualifications, experience, and references — to the principal, Mr. W. Bylsma, Box 218, Bowmanville, Ontario.

Christian School during the summer

OPPORTUNITIES FOR TEACHERS

to further a Kingdom cause in the heart of Canada's vacation land. Dates June 30 through to July 18. If interested contact Nanno Jager, Box 1874, Edson, Alta. State training and years of experience. Attractive salary and travel expenses. Couple preferred.

HANEY-PITT MEADOWS CHRISTIAN ELEMENTARY SCHOOL

invite applications for the position of

PRINCIPAL

commencing September 1969.

The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

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Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements	$4.00
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"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
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HOUSEKEEPER WANTED

for young family in South-West Ontario, father and 5 children, age 4-13. Write to: W. VanRooyen, R.R. 2, Embro, Ontario.

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for work in tropical plant greenhouses. Phone 662-4975 (area code 416).

Two girls, between the ages of 20 to 23 would like to

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with gentlemen between ages 23 and 25. Please reply to Box No. 2154, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Widow, 34,

WISHES TO MEET

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Calvin College area, carpeted LR & DR. Kit. lg e/a 1½ bath. Screened porch, 2 car gar. FHA $12,300, will take $11,300. M. Brink, 1308 Dunham, S.E. Grand Rapids, Mich., 49506. Telephone 241-4010.

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For good and fast service call:

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In Jezus ontslapen op 64-jarige leeftijd onze lieve man, vader en grootvader

JAN ROFFEL.

II Corinthiers 5 vers 1.

Thamesville, Ontario:
S. Roffel—Roffel.
Chatham:
J. Roffel.
M. Roffel—Koopman.
Cindy - James - John - Marianne.
H. Roffel.
D. Roffel—Riedstra.
Judith - Nancy.
A. Koopman—Roffel.
M. Koopman.
Jim - John - Cindy - Carol Anne.
A. Koomans—Roffel.
H. Koomans.
Richard.

Thamesville, Ontario.

3 Mei 1969.

The Lord in His wisdom took unto Him in Glory our beloved brother-in-law and uncle

JOHN ROFFEL,

beloved husband of Siemkje Roffel, at the age of 64.
Ps. 23.

Mr. & Mrs. Jack De Raaf.
Henry & Trudy Schaafsma.
Hank & Addie Vreugdenhil.
Anton & Marian Brink.
Ellen De Raaf.

Thamesville, Ont.

May 3, 1969.

Na een gelukkige echtvereniging van bijna 50 jaar, is op 70-jarige leeftijd in haar Heer en Heiland ontslapen onze lieve vrouw, moeder en grootmoeder

YTJE KLOOSTERMAN—BOERSMA.

Het afscheid valt ons zwaar, maar dit is onze troost dat wij elkaar op de nieuwe aarde zullen weerzien.

Psalm 73:23-26.

H. Kloosterman, Peterborough.
Harmen Kloosterman,
Nellie Kloosterman—Van der Ruit, Peterborough.
Tjitske Kloosterman, Toronto.
Ytje Koekstra—Kloosterman,
Sjoerd Hoekstra, Oshawa.
Trijntje Van der Bij—Kloosterman,
Bruin Van der Bij, Peterborough.
Grietje Hyma—Kloosterman,
Cornelis Hyma, Cobourg.
Siebe Kloosterman,
Emmy Kloosterman—Jonkers, Peterborough.
Jan Kloosterman,
Greet Kloosterman—De Groot, Peterborough.
Eelke Kloosterman,
Truus Kloosterman—De Groot, Keene.
Dirkje Scholten—Kloosterman,
Harmen Scholten, Stirling.
Binne Kloosterman,
Nellie Kloosterman—Wierdsma, Peterborough.
en 40 kleinkinderen.

Peterborough, Ontario.

4 Mei 1969.

CEDARHOLM HOUSEKEEPING COTTAGES

on beautiful Kennebec Lake. Halfway between Ottawa and Peterborough on Highway 7. Inside plumbing, safe sand beach, swimming, boating, fishing. S. Pranger, R.R. 1, Arden, Ont. 613-335-5324.

For rent: One bedroom

BASEMENT APARTMENT

with kitchenette and bathroom. Reasonable rent Apply 388-2667 (Hamilton).

For other Family Announcements see page 11

PIPE ORGANS

For sale some used and new pipe organs. Due to moving to a new location, these organs will sell reasonable. — Terms to suit your budget. — We install.

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Protestant Society warns against Rome

(London) "The doctrinal differences between the Reformed churches and the unreformed Church of Rome as continually reiterated by Pope Paul and the Cardinal Heenan are not trivial but fundamental, and constitute diametrically opposed views on the vital matter of the justification of the sinner before God."

With these words the United Protestant Council of England reacted to the service in the Cathedral of St. Paul in London at which the Cardinal was invited to preach. "The proposed service cannot but cloud the most precious doctrines of the Gospel and cast doubts upon such scriptural verities as the finished sacrificial work of our Lord Jesus Christ, and justification by faith alone."

The Rev. John R. W. Stott, pastor of All Souls Church, London said about talks with Rome: "The only secure foundation (for reconciliation with Rome) will be substantial theological agreement, including the settlement of those major disputes which caused the original rift, and the renunciation by Rome of those unbiblical doctrines (especially relating to justification and the Mass) for the repudiation of which many of our Reformers suffered and died. Of this there is alas! no official sign; and I for one could never contemplate membership of a Church which unites with another Church as unreformed as the Church of Rome still is. I would rather spend the rest of my days in the humble obscurity of some dissenting minority. (RES)

---

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Jack Bylsma

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When once a man becomes a god himself, he becomes a devil to others.

Our Fellow-Canadians

THE MÉTIS

In studies made of our early Canadian inhabitants we hear many Indian names which have become very familiar. Chipewayans, Crees, Blackfoot, Assiniboine, Apaches, Iroquois, Sioux, Ojibways, and others are tribes which are known. The name Métis has appeared in the news quite frequently lately. On one of his tours, Justice Minister John Turner recently visited the northern community of Whitehorse, N.W.T. While there Mr. Turner became the 127th member of the Yukon Bar since the first was sworn in in 1898.

The purpose of Mr. Turner's visit to the North West Territories was to see how justice is dispensed in this northern part of Canada, what changes are needed and how much responsibility should be removed from Ottawa and given to the North, including appointment of their justices of the peace, formerly appointed by the Federal Government.

The R.C.M.P. have long been responsible for dealing with courtroom cases but this has been changed. Slowly the North is growing and acquiring complete self-government is its aim. This is as it should be. The goal of any group of people is self-help. No one looks for, or appreciates charity nor do we favour authority which rules us from far away, not acquainted with our situation or way of life. Every human being has an urge to be self-reliant. When situations arise which need judicial assistance or government advice, a great deal of red tape hampers satisfactory treatment. Committees such as Cabinet Committees or even on provincial levels are very slow and indecisive. The North is in need of development and if it is dependent on Civil Servants with high academic qualification and no real appreciation of the community under development, the progress will be hampered. Real success can best be achieved by starting at the core — the community itself. People in Ottawa who are responsible for growth and expansion of the wealth of the North should allow the citizens to have more voice in their development. Many schemes have been started and too often have failed because the people concerned were not asked to help. Large sums of taxpayers' money have been spent to help Indians and Eskimos and much of it has not brought a return, due to very poor planning.

In returning to Mr. Turner's visit to North West Territory, we can see an example of this. The R.C.M.P. have dispensed justice in Hay River, a community of 2,600 inhabitants, 1200 Métis, 350 Indian and the rest white. This statement caused some thought on my part. Were the Métis not considered Indian? Why the separation? Upon closer study it is found that the Métis' name means "mixed blood" and here lies the answer to the question.

Many of the early French furtraders, the couriers de bois, who adventured up the St. Lawrence River into the wilderness, took Indian girls to be their wives. Later, Hudson Bay Company employees and North-West Fur Trading Company men also intermarried with the Indians. Thus was created a people of mixed blood, part white, part Indian. In some the white strain is Anglo-Saxon but those of French and Indian ancestry were more numerous and formed the most closely-knit group of mixed bloods on the plains. They are the true Métis.

By the 19th century there were several thousand Métis living in the West. During the summer they roamed over hundreds of miles of open prairie, but they tended to concentrate their settlements along the Red River valley, in the territory extending from the present site of Winnipeg south to the American border. They were known as the finest rivermen in the West.

The rivalry between fur trading companies gave the Métis a chance at good employment. Although the Hudson Bay Company looked down upon them as "half-breeds", the North-West Fur Trading Company bought their furs, hired them on their river boats and gave some seasonal employment around the trading posts.

In 1812 Lord Selkirk, a Scottish nobleman established a settlement in the heart of Métis country, and called it Assiniboia. The Métis who had looked upon the Red River land as their own resented the intrusion of the white settlers. Since Lord Selkirk was a shareholder in the Hudson Bay Company, the Métis had no trouble acquiring support from the North West Fur Traders. Creating unrest and fear among them was their way of helping them. Before long the Métis destroyed the settlement and the Seven Oaks Massacre is a violent page in Canadian history. Twice more the Métis repeated the destruction of colonies, but Lord Selkirk was a persistent man and finally the Métis allowed the white settlers a place to live. They learned that living peacefully with their white neighbours could benefit both.

Their mixed ancestry gave the Métis a culture and way of life other Indians did not possess. Buffalo hunting was their special pastime, one at which they were extremely adept. Any occasion of joy became an excuse for a celebration, at which they were as expert as buffalo hunting. They loved to sing the rousing choruses most of them of French origin and dance-music was always supplied by an expert fiddler.

Being devout Roman Catholic their community life centred around the church. But they did not live in settlements all the year round — they were free to roam as they pleased over the plains, hunting, trapping and fishing.

Thus both sides of their nature, Indian and white, came to full expression.

In 1869 their peaceful existence again was threatened. The Canadian government decided to take over the vast domain of the North-West Territories, including Assiniboia from the Hudson's Bay Company and administer it through government-appointed officials as a Crown Colony.

The Métis feared the loss of their free existence and fur trade, perhaps curtailment of the buffalo hunt. Who would explain their fears to the Canadian government? A man was found who has a name known to all students of Canadian history: Louis Riel.

He came forward as chief to speak for his people, to oppose British regulars, and the Canadian militia. In 1885 Riel led the Métis against 7,000 soldiers. At the Battle of Butoche in Saskatchewan he was captured and hung as a traitor. Prior to his death he had led his Métis' band and lost the most senseless and unnecessary war ever fought on Canadian soil.

The Métis of the old North-West still linger on, a dying people. Many of them live in isolated settlements far north of the original communities along the Saskatchewan. They are dispirited and unhappy, moving easily between the worlds of Indian and white man, unable to adjust to either. The last stand to defend their rights was fought and lost at Batoche, on the South Saskatchewan River, no longer in existence. The church and old parish house still stand, hardly changed from 1885, and bullet holes can still be seen.

When we mentioned Justice Minister John Turner's tour we read that he was there to meet with Mr. Justice W. G. Morrow — a judge of the territorial court at Yellowknife. His jurisdiction also takes in Hay River and this is the community where 1,200 Métis have lived for some time. As we travel by map we see that the Métis are still a wandering band of people.

E.S.

NEW TRANSLATION OF THE CANONS OF DORDT APPEARS

(Grand Rapids, Michigan) A new translation of the Canons of Dordt has just appeared here in pamphlet form. The translation, prepared by Professor Anthony A. Hoekema of Calvin Theological Seminary, was made directly from the original Latin text and concerns only the positive sections of the Canons and does not include the Rejection of Errors.

The new translation aims at accuracy and readability. Subheadings have been added to each paragraph. The new translation of the Canons of Dordt is available from Calvin Theological Seminary, 3233 Burton Street, S.E. Grand Rapids, Michigan 49506 U.S.A. (RES)

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